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Toronto, April 11, 1895.

Obligation and Measure of Christian Liberality.

For the Presbyterian Review.

THE duty of giving is something which in these days would seem to require no proof. It is a duty which is admitted by almost every one, giving to God of our substance seems to be a duty wrought into the very constitution of man. The people of heathen lands have from earliest times, been accustomed to offer to their Gods their best and costliest gifts, and in the heathen temples to-day gifts of the rarest value are brought and offered to these "unknown gods whom they ignorantly worship."

Indeed there seems to be only one class who fail to recognise their duty in this regard—a class around our own doors,—who for reasons, which it is not within my present province to discuss, have cut themselves off from the truest and holiest inspiration and live in utter disregard of the presence and power of the God of Israel.

The duty of giving does however rest especially upon us who claim to be among Gods redeemed children, and the word of God has given us sufficient instruction not only as to the *obligation* resting upon us, but also as to the *measure* of our liberality.

Let us learn then from Scriptures what our obligation is; and the first ground upon which we base our proof is, that God is the *Author and Possessor of all things*. It is rather difficult to remember this fact; as we are fond of thinking of things as if they belonged absolutely to ourselves. We like to say "our own property," "our own gold and silver," and while between man and man, there is ownership, and property may be held, yet the Holy Scripture makes the relation between God and man very clear. "All the earth is mine," is the Creator's claim, and He asserts His rights one by one to each and every, of those things which man prizes most, "Sanctify unto me all the first born among the Children of Israel both of man and beast it is mine."

Of the Land of Canaan, the land of so many promises—the land hardly obtained after travel and toil and warfare, he said, "and the land shall not be sold in perpetuity; for the land is mine."

"Every beast of the forest is mine and the cattle upon a thousand hills. The silver is mine and the gold is mine, Saith the Lord of Hosts." In the New Testament we find the same Universal claim made and acted upon, John tells us "All things were made by Him; and without Him was not anything made that

hath been made." In many ways did Christ endeavor to show His absolute right to the things of this world. By the parable of the talents, He sought to impress the truth on mankind, that to Him belonged all and we only held them as His stewards. Even upon man He holds a claim. "Come and follow me," did He say, asking them to leave everything in which they were engaged and devote all their time and their energies to Him, their rightful master. This was not asked as a favor but as a right, for "ye are not your own, for ye were bought with a price."

The second ground that we would suggest is that *God is the disposer of all things*. This follows directly from what we have just said. If God owns all things, surely no one would dispute his right to dispose "according to the counsel of His own will." As an earthly owner has a right, in placing a steward over his property, to restrict him and to place him within certain limitations, so it is reasonable to expect that God has the same power; and not only so, but to withdraw His gifts and privileges in whatever way He pleases.

Has not this been the lesson He has impressed upon the world from the very beginning?

He created, so was He able to destroy. The world and the inhabitants thereof did He destroy, by a flood, saving only eight souls.

With fire from Heaven did He blot out the wicked inhabitants of Sodom.

To Abraham did He give the command to leave his country and his home, and go to a country of which he knew not, was not all the wealth of Lot left behind in Sodom?

Job in one day lost servants and substances, sons and daughters, yet he only said "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Again Scripture teaches us that we are merely *stewards towards God*.

Man has ever been reminded of this: When God placed our first parents in the Garden of Eden, it was not given over to them to use as they wished; they were "to keep it and dress it." The fruit of the fairest tree and the seventh part of the trees were hallowed.

To every one does God give talents of gold and silver, genius, ability for different things, and He says "occupy till I come," "that at my coming I may receive mine own with usury." The tendency of the human heart is to forget God and say "My power and the might of mine hand hath gotten me this wealth," and we see God's wise check put upon mankind by demanding that for His own special glory and service a portion of that which in His bounty He has bestowed on man be reserved. These are some of the indirect grounds upon which the obligation rests. Besides these we have the *plain command of God from the beginning*.

Among all nations, the universal custom has been to give unto God a certain part of their substance. This custom has been observed not only among enlightened people, but even among those in the darkness of superstition and ignorance. This in itself may not indicate very much in the line of that which we are endeavoring to show, as the very ignorance and superstition of some might lead them to offer gifts to appease the wrath of some power which they felt to be higher than themselves. But the fact of the universal custom

of giving, linked to the fact that the giving was in the same proportion, even among nations directly opposed to each other as matters of polity and general customs, and too, among nations having no inter-communication whatever, would seem to show that the idea sprang from a common source. And turning to Scripture we find this supposition verified in every instance. While in the early pages of Scripture we do not find the express command recorded, we do find that on every occasion when gifts were offered, they were well pleasing to God.

The history of Abraham's relation to God offering to Him the best of his substance; the record of Jacob when he said, "The Lord shall be my God, and this stone which I have set up for a pillar shall be God's house and of all that Thou shalt give me I will give the tenth part unto Thee," teach us that this obligation was of divine origin and from the very first.

Under the Law the command is expressly given:—All the tithe of the Land whether of the seed of the land or of the fruit of the tree is the Lord's. It is Holy unto the Lord. Of course we question if the same obligation exists still. And we may answer at once that neither in the New Testament, where in all probability every departure from Jewish practice has been noticed, nor in any part of the writings of the Old Testament has it ever been hinted that in Christian times men were to cease to honor God with their substance as His servants of previous times had done. On the contrary the New Testament abounds with commands urging men toward liberality. And if these were reasons in Old Testament times why men should give of their substance to God are not the reasons much more abundant now when through Christ Jesus the blessings have been infinitely increased.

"Honor the Lord with thy substance." "Charge them that are rich in this world that they do good that they may be rich." "Every man, as he purposeth in his heart." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Freely ye have received freely give."—*A Queen's Graduate.*

Home Missions.

Following up the article on the work of the Home Mission Committee published last week, we here give a resolution passed by the Committee which show the condition of the Fund and the course to be pursued. It will be remembered that in the report of the Committee proceeding it was stated that the entire contributions received up to 25th of March, were \$18,500 less than the amount of the claims due at that date, and that but for the moneys sent by the British churches, the deficit would have been \$26,000. The Committee estimates that there may yet be received from congregational contributions, not yet forwarded, the sum of \$8,000 which would leave the additional sum of \$10,000 to be provided, if the Missionaries are to be paid in full, as they ought to be. Following is the resolution: "That in view, according to an estimate made, of a probable deficit of \$10,000 at the close of the year next month, the Committee agree to pay meantime, to the several Presbyteries, 75 per cent of the claims passed for this half year now ending, and on the first of May to distribute *pro rata* the amount which may then be in hand, in the earnest hope that special

efforts may be made by Ministers, Sessions and congregations throughout the Church, so that sufficient funds may be forthcoming by the 1st of May to enable the Committee to pay the grants in full." . . . The Committee being exceedingly solicitous that the amounts to be deducted from the grants of Missionaries should be as small as possible, requested the Convener to prepare a special circular to all congregations and mission stations, setting forth the urgent need of the fund at the present crisis, and that Dr. Robertson be instructed to spend the time between now and the end of April in visiting congregations in Ontario and Quebec, laying before them the state of the fund, and securing Sabbath collections, and subscription by personal canvas, so as to enable the Committee as far as possible, to make good their promises to the various Missionaries. In addition to this the members of the Committee pledge themselves to obtain additional contributions to the best of their ability from the congregations within their respective Presbyteries.

The Convener states that an examination of the books showed that on the 25th March, 250 congregations and mission stations (the latter *aided* by the fund), had sent nothing whatever, while in the case of many the contributions sent were less than last year. He urges that ministers and missionaries bring the state of the fund before their congregations at the earliest opportunity, in order that those who have neglected sending in their contributions may do so at once, and that a special appeal be made to congregations that are able to increase their contributions beyond what they have already sent; and he intimates that ministers and congregations desiring to secure the assistance of Dr. Robertson in addressing their congregations or collecting moneys to meet the deficit, should correspond with him forthwith, and that the representatives of the several Presbyteries on the Home Mission Committee, cordially co-operate with him in his efforts, and *personally* visit congregations, that he may be unable to reach. The urgency of this call must be evident to the Church and no delay ought to take place in making an encouraging response.

The College Closings.

The closing exercises at a Theological College are always fraught with a peculiar interest. The college course has many charms not the least being the friendships and companionships formed between kindred souls with common objects in life; the opportunities for indulging these cease as the corridors are exchanged for the paths of life in the wider field of action. Commencement day to the theological graduate means more than a parting of friends, and the real interest of the proceedings centres in him. There they are, a band of young men, receiving diplomas from elder brethren, on the threshold of special work for the Master. The newly capped D.D. has won his reward, how many of these young men, some of them nervous and abashed, will live to receive like honor? It is in the light of the sacredness of the occasion that such earnest and loving pleading, and wise counsel, as given by Rev. Principals Caven and MacVicar to their respective classes last week can be properly understood. As these young men go forth to battle with sin, to become leaders in advance of veteran believers and workers

grey in the service, it behoves the Church to watch them prayerfully and tenderly, that they may have all possible encouragement to pursue their duties humbly and dependently until years of consecrated service have brought with them the experience so necessary in the model minister.

So much of the ministers success depends on the character and position of the Theological Seminary in which he has studied that from the graduate to the college is but a step. In Principal MacVicar's interesting review of the college work at Montreal will be found many facts upon which to frame congratulations. It is indeed a pleasure to glance at the history of the year's work and to observe the steady progress, the results achieved and the happy prosperity which reigns all around. May the worthy Principal and his able staff have many such facts to relate in long years to come and may they have much comfort and joy in their great work. Nor was Principal Caven without an excellent record to place before the people gathered together at Knox College. "Old Knox" as it is affectionately called never fails to attract its friends in large numbers to Convocation. The unveiling of the late Professor Thomson's portrait—a successful effort of the artist—was a very pleasing feature of the proceedings. It was a timely and appropriate gift to the college by the Alumni and its place on the college walls will be honored highly by generations of students, by whom the memory of the late Professor will be kept green. Dr. Caven's appeal will be listened to throughout the Church. Let it be carefully pondered. Need of a Library or Convocation Building apart from the College but near it is very clear to those aware of the necessities of this institution. The statement as to the finances leaves nothing to be desired in the way of explicitness. As put by the Board it ought to elicit a prompt and liberal return. We repeat the main clause of the statement in which the claims of the College are put with great force: "The desire of the Board is to make the College in every way worthy of the support of the Presbyterian Church. Knox College has been honored in educating a large percentage of the ministers of the Presbyterian Church in Canada. The position of the College, in close proximity to and in affiliation with the university, renders it a matter of necessity that the College should be maintained in a high state of efficiency. The depression in business, the reduction in the rate of interest, and other things have resulted in a great reduction in the annual income of the College, and an effort is being made to meet the deficiency. The Western section of Ontario, and very specially the City of Toronto, should be interested in maintaining this valued institution in such a position as will render it worthy of the Church. A meeting will be held ere long to consider a proposition to be made to relieve the College of its present embarrassment and establish it upon a firmer financial basis. Meantime the friends of Knox should take account of the necessities of the College in their arrangement of contributions for the year."

Rev. John McNeill's Work. Although much has not been reported of late in the press of Rev. John McNeill's movements, he has been busily and successfully engaged in evangelistic work in Australia and we have an interesting account of a typical experience

related by him, of a trip on a bicycle to the mining locations far from the centres of civilization in the great colony, which we may give to our readers when space is a little easier than at present. From Australia he went to India and is holding forth there. A Calcutta paper thus describes his preaching: Mr. McNeill preaches the undiluted Gospel; after his departure the city pastors will have no need to purge the minds of their hearers from unsound doctrine, gleaned from ignorant preachers of crude theology.

The Colts of Wales A contemporary says: "A writer in and Scotland. the *British Weekly* calls attention to the different treatment that the Welsh have received at the hands of the Church of England from that which the Highlanders of Scotland have received from the Presbyterian establishment. In Wales the preferments have always been of English clergymen who understood not a word of Welsh; in Scotland there has never been but one presentation of a minister who could not preach in Gaelic, and that early in the present century, and then the communicants refused to sign the call. The matter was appealed from Presbytery to synod and from synod to General Assembly; and from that time to this the principle has been universally accepted. The comparison is scarcely fair. Without in any way minimizing the hardship entailed by the practice in Wales, it must be borne in mind that in Scotland, the Presbyterians elect their own ministers, even in the Established Church. Since the abolition of patronage and prior to that, back to 1843 the bulk of the Highland people were of the Free Church with perfect freedom in the choice of their pastors. In the Church of England ministers are appointed, not elected by the people.

The Free will Offering. Two facts, not creditable to those concerned, are related by a correspondent from Moore, Ont., in the *Montreal Witness*. "Some time ago" he says "I sent out collectors for the Upper Canada Bible Society. The district gone over was in length over six and a half miles, and embraced over six thousand nine hundred acres, all owned by parties who are in most comfortable positions, many wealthy, with their tens of thousands. In this fine tract of country the Bible Society reaped six dollars. . . . The other instance is the case of an anniversary service. At the services on Sunday no less than three hundred persons were present. The collection at both services was under nine dollars. The following evening there was an entertainment in the same place, and a five cent admittance—result, over fifty dollars; the first amount given for listening to the gospel, the second for the privilege of eating, drinking and being merry. The correspondent draws attention to a very serious state of affairs in the church. "Free will offerings," he continues, "Such as God requires are almost unknown, in this community, at least. Collectors are looked upon as intruders, and often treated as such, being met with the rebuff, "Why don't you get up an entertainment, that's the way to make money, if it is money you are after."

In another column will be found the annual statement of the Standard Life Assurance Co. The company was established in 1825 it is still vigorous, and continues to do a safe and increasing business. The Standard has 11,000,000 of dollars invested in Canadian securities, and has returned to its policy holders in the shape of bonus additions, \$27,000,000. The rates are as low as any other first class company, and offers good means for investment. Liberal terms to clergymen. Toronto offices, Bank of Commerce Building, King St. J. W. KERR, Cashier.

CONGREGATIONAL SINGING.

Toronto is justly celebrated as a musical and educational centre and her citizens, with pardonable pride, tell of the rapid advances which have been made in musical culture during the present generation. Occasionally, some of us may be more loud than discreet in sounding the praises of our fair city, and it is not improbable that our neighbors and country cousins may sometimes receive the impression that we are of opinion that Toronto has a monopoly of all that is worth having in musical culture. In order to ascertain to what extent music is cultivated in the churches of one at least of our sister cities, I spent last Sabbath in Hamilton and attended the service in two leading Presbyterian Churches. The first of these to be noticed, in deference to the prerogative of seniority, is Knox Church, which has entered upon the fifty-second year of its existence with a degree of healthy vigor which speaks well for the manner in which its affairs have been conducted. Hamiltonians would smile, were I to describe Knox Church as handsome. It is not, and was never intended to be handsome, but its quaint exterior is suggestive of a kind of dignity and beauty which, is dearer to the hearts of old fashioned Presbyterians than any modern structure could possibly become. Built of plain dressed grey stone, free from all appearance of ornamentation, it presents a faithful idea of the staunch character of the hardy Scots who built it, and of the spirit of the times in which it had its birth. The interior presents evidences of having been furnished with the comforts of which our fathers sternly denied themselves but which we of the present generation consider indispensable. Nothing has been added, however, which would be discordant with the character of the building. The pews are arranged in straight lines, those on either side of the pulpit being placed at right angles with those in front. Every available inch of space is utilised for seating accommodation and the aisles are straight and narrow. The architect or his advisers must have been Scotch. On the occasion of my visit every seat seemed to be filled. The congregation is composed of an earnest, sedate, body of worshippers, who seem to assemble with a purpose which cannot be misunderstood. One feature of the service which impressed me most favorably, as it is somewhat exceptional in my Canadian experience, was the fact that I did not observe a single late-comer, or any one leave the Church before the conclusion of the service. This is as it should be if the worship of God is to be conducted "decently, and in order." Much annoyance is caused by thoughtless persons who irreverently, and sometimes ostentatiously enter the House of God while serious-minded people are engaged in His worship, or leave when the service or discourse fails to interest or entertain them. I think the pastor must be entitled to whatever credit is due in connection with this desirable feeling of decorum which prevades the service in Knox Church. Dr. Mungo Fraser is of good old Scottish Highland stock, and thoroughly imbued with the traditions of his ancestors who esteemed the House of God as highly as did the ancient Israelites the Holy of Holies.

A few minutes before the hour of service the organist Mr. W. J. Cunningham, played a quiet "Andante" from Seatson Clarke and promptly at seven o'clock Mr. J. Johnson, the choir-master, with his followers took their places in the choir-pew in front of the pulpit, where they were at once joined by Dr. Fraser. After the opening prayer, psalm 30 was announced and the well-known tune "Belmont" was played over. I have frequently expressed a decided preference for the psalm or hymn being read, before the tune is played over, and observed that the objections which I have urged against the inverse practice were present, here as in other churches already noticed.

The congregation cannot be expected to catch the tonality, and tempo of the tune after the interval required for the reading of four stanzas has elapsed, and the opening lines of the first stanza are invariably affected. With this slight exception, the singing throughout the psalm was decidedly hearty. Everybody seemed to sing. The volume of tone was broad and harmonious, while the expression was not neglected. The singing of the choir was such as is most desirable where good congregational singing is a *desideratum*. The attack, and accentuation were clearly marked, there were no sudden changes of force or tempo, and the organist and choir were in thorough sympathy throughout. The first lesson was read from Prov. III, and followed by prayer. Hymn 130, "My faith looks up to Thee," was next announced and sung to Dr. Mason's tune "Olivet." This was excellently sung, the congregation responding readily to the lead of the choir and organ in the expression required by the softer passages in such lines as "Olivet was written especially for this hymn and is commonly associated with it, still, I cannot refrain from expressing a preference for "Stobel" which is given as an alternative tune in the Hymnal. The last four lines of each verse suggest a gradual increase in intensity of sentiment, culminating in the last line. In "Stobel" this is provided for by a bold melodic phrase, on the fourth line which is repeated in sequence at a higher pitch, on the two succeeding lines, followed by a strongly marked tonic cadence. In "Olivet" the music of the fourth line is repeated without change of pitch, or harmony, the penultimate phrase is a smooth, stepwise, descending progression, followed by a cadence so low in pitch as to be quite inadequate for proper expression of the exalted sentiment of the text. The announcements were then made after which came the offertory and anthem. The latter which consisted of a setting of psalm 23 by Danks was very sweetly sung by the choir. The blending of parts was excellent especially in the *piano* passages. Phrasing and expression were carefully observed, and the duet between contraltos and tenors received careful treatment. The discourse was one of a series which Dr. Fraser is preaching on Paul's epistles, the text being Col. ii. 14-15. I took copious notes of the sermon and could wish to give them in full but the exigencies of space will not permit. Dr. Fraser, in a definite, forceful manner, showed that the hand-writing of ordinances that was against us, consisted of a bond of decrees or dogmas, which made up the law as a whole. The whole law is a standard of life which is everywhere against us. It is too high for us, and there is no man but what doth daily break it in thought, word, or deed. It is against us as an accuser, and as an avenger. The sermon was followed by hymn 189, and prayer after which hymn 342 to Brandenburg was sung. The singing of both hymns was characterized by the same qualities of excellence as have already been mentioned. As an example of good congregational praise Knox Church is among the best which I have been privileged to hear. Such results can only be secured where the choir-master is thoroughly in sympathy with the work of his office and has the hearty co-operation of his organist, and choir and the sympathetic support of the pastor. Of these I had ample evidence during my visit to Knox Church. The choir pew occupies a most desirable position but is much in need of several alterations. The floor of the church being on a level, the choir platform requires to be further elevated in order to make the lead of the singers fully effective. By the adoption of a more modern form of chairs the limited space at the disposal of the choir could be utilised in such a manner as to accommodate a larger number of singers than is at present possible. The accommodation for tenors and basses is insufficient for the requirements of so large a church. The service was one well calculated to make a deep impression on all who delight in seeing our simple, earnest, Presbyterian service rendered with the dignity and reverence which is its due.—TEMPRO.

REMIT ON STUDENT'S GRADUATING.

By W. G. W. FORTUNE.

I READ with relish the article by Dr. Robertson, in a recent number of the PRESBYTERIAN REVIEW. A few lines from one who has gone west to do frontier work, may not be out of place, and may, we hope, add some weight to what has been said.

Regarding the benefits, which accrue to the graduate missionary, there seem to be no room for doubt. We all had our theories during our college course. At times we deplored the apparent deadness of congregations, and found fault with the *modus operandi* of the pastors of such. We longed to test our theories, and wake to life those who were either dead or asleep. But our theories were then untried. Some of them when put into practice were abandoned, because of their impracticability. Such mistakes when made in the mission field are not so costly as when made in a large congregation.

Moreover, the student who is in a mission station, for six months, does not feel the responsibility which devolves upon the settled pastor or ordained missionary. He knows that if he errs in any way he will soon be out of the field, and next summer may look for a fresh scene of labor. The people knowing that such is the case, will put up with a great deal more from him, than they will from an ordained man.

Let men be sent out for a year, and when they realize their future, to a certain extent, depends upon the verdict rendered at the end of that time, they will be more judicious and discreet, and better able to manage a large congregation. Hence as a means of discipline, a year in the field as an ordained missionary would be invaluable.

If men will leave for the States, rather than obey the courts of the church, we shall lose but little. Selfishness forms too large an element in their compound for them to be of much real value.

Some take exception to the church making it compulsory to labor in the mission field. Why are they not consistent and take exception to the compulsory attendance on lectures? We do not find Scripture authority for a *fixed period* of attendance upon lectures, either in Arts, Science, or Theology. The Church, convinced that it would be in the interest of the people, and also of the ministers, that there should be a certain standard of proficiency, legislated accordingly, and no one demurs. When the course has been extended in the past, the students fell in with the change, and numbers of us in the work would like to take an additional year.

If the church has the right to compel men to study so many years, or pass so many prescribed examinations, she has the right to add a year's work, as a practical test of their fitness as pastors.

Appeals for volunteers have been made from year to year, by our worthy superintendent, but very few respond. Men have been written to personally offering them desirable fields. As Convener of the H.M.C. of Brandon Presbytery. I have written to several, but no response, save "thank you for remembering me."

Some may object to the Remit saying: "that where a congregation unites upon a man as their pastor, the church, by passing such legislation, is interfering with a call from God. Let us look at the question fairly. Is every man who enters the ministry called of God? No. Is every call from a congregation, a call from God? No. Is every call from a congregation, a call from God, when the one called has signified his willingness to become their minister? If you answer yes, then you have some hard problems to solve.

1 Does God call a man to two or three congregations at the same time? for sometimes that number have been in a man's hand at the one time, he having signified his willingness to become the pastor to each of them.

2 Why some men are forced to leave a charge inside of one year or two years, on account of lack of

judgment in pulpit utterances, or inefficiency in the supply given?

3 How men almost invariably break their promises made to smaller congregations, and accept the larger and more lucrative?

Did congregations *know the men thoroughly* and were ministers *absolutely unselfish* then every call might be said to come from God, but it would be extremely dangerous to say at present that such is the case.

My contention is, that if the General Assembly saw fit to pass such a measure, it would much more likely be a call from God to the young men graduating, than a call from a single congregation. The Assembly takes a view of the whole work of the Church; they know where there are the greatest needs; they realize the only source of efficient supply; and in saying, for the cause of Christ's young men you must man these fields for a time they are likely to be the medium, through whom God calls men to the work. There is no selfishness in such a decision. They are not circumscribed in their view. They are acting in the best interests of the Church and humanity and these cannot always be predicated of the candidate for a call.

Moreover such legislation would abolish the abominable practice to which some resort of recommending proteges of theirs, young, untried men, who have been members of their congregations. Instead of advising these men to spend a few years in mission work, they write to desirable vacancies, and extol their qualities, when they have yet to prove they are capable of filling such responsible positions. Besides, it would remove the stigma from the men who have gone West. In the name of a number of my brethren now in the West, I protest against the prejudice, existing against men, who at the sacrifice of lucrative salaries, have entered the mission field for a time to "endure hardness as good soldiers of Jesus Christ." These men are scholarly, and fluent speakers, and so far as settling down is concerned, did not require to come West. Further, it might eradicate some of the selfishness which seems to exist to an alarming degree, in some of our men. In David's time, those who went to the battle, objected to sharing the spoil with those who remained at the brook Besor, 1 Sam. xxx. 21-25. Now the order appears to be inverted and those who tarry *beside the stuff* verse 24 get the lion's share, while those who fight in the fore front of the battle, are put on short rations. It is self evident the spirit of selfishness is fostered by our present system. Were the test of our Lord "If any man will come after me, let him deny himself, and take up his cross and follow me." applied stringently, it would thin out the number of applicants for the ministry, if we may judge by their actions. Besides, it would give every graduate some practical knowledge of the nature and extent of our work, of which some of our men are woefully ignorant, when such are called upon to speak of the "Hardships and Difficulties in Home Mission Work," they are compelled to get their information from those who had been engaged in this work.

If the General Assembly passes this measure, it is to be earnestly hoped it will be carried out to the letter, and that neither the General Assembly nor the various Presbyteries will show anything of their former supineness.

Thanking you for the space.

Elkhorn, Man.

In God's light only can we truly see light. When we study his truth "according to the Scriptures" we can see and understand. A new man in Christ and a new life in Christ go together. "Come see the place where the Lord lay," we can say of the Christian's grave. He who does not die with Christ will die the death eternal; he who is not by faith buried with Christ and raised again, will be buried with a sepulture that knows no resurrection. "Dead indeed unto sin, but alive unto God," is the attitude of the resurrection man.

KNOX CHURCH JUBILEE.

SEMI-CENTENNIAL CELEBRATION OF TORONTO'S HISTORIC CHURCH, BEGUN
ON SABBATH LAST, SERMON BY REV. DR. FLETCHER
OF HAMILTON.

The beginning of what will be a very interesting jubilee celebration took place last Sabbath at Knox church, Toronto. The morning service was conducted by the pastor, Rev. Dr. Parsons, and the sermon of which a summary follows, was preached by Rev. D. L. Fletcher, D.D., of Hamilton. In the evening the sermon was preached by Rev. W. S. Ball, whose connection with the congregation is still fragrantly remembered by not a few surviving members.

Rev. Dr. Fletcher's text was Psalm xxxi, 19. He said "I regard it as a privilege and an honor to take part in your jubilee service, I desire to express my gratitude to the session of the congregation for inviting me to be present with you to-day. Forty years ago I became a member of this congregation, and have ever since cherished a warm affection for the congregation, not only because I was for some time a member of it, but also for two other reasons, viz.: First, that some of my truest and best friends had their Church home here; some of them have gone to their rest and reward and others of them are continued still with us. Second, that God has greatly honored the congregation in doing much good, in sustaining Gospel ordinances at home; and in helping to send the good news to distant regions; to cheer men's hearts, to lead them out of spiritual darkness to rejoice in God's marvellous light. My earnest prayer is that the Holy Spirit may greatly bless these memorial services to the whole congregation. Devout thankfulness to God, for past mercies, will surely prepare the hearts of God's people for the reception of larger and richer blessings. Let us then, with grateful hearts, remember the goodness of the Lord in the days gone by. I have selected, as a suitable subject for meditation this morning, the 19th verse of the 31st psalm."

Divine goodness.—"Oh, how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men."

David was evidently in deep distress when he wrote this psalm, the expressions of his lamentation are given us in the tenth and succeeding verses. In this sorrowful state of mind he found comfort and inspiration by turning his thoughts away from his own present trouble to the amazing goodness of Jehovah; in so doing he acted wisely, and sets an instructive example before us. To brood continually over the sorrows and sufferings which we endure at the hands of others, is but to increase and intensify them, and to extract from them the bitterest drops which they contain.

In the midst of the sorrows, sufferings and perplexities of life, what can be a mightier lever for lifting up the mind that is cast down, and for inspiring it with confidence and courage, than reflecting devoutly on the goodness of God, which is so manifest and so wonderful.

I. The subject of David's wonder—Divine Goodness.

David, in his contemplation, divides the goodness of God into two parts, that which is laid up or reserved for them that fear Him, and that which is wrought out, or manifested already to them that trust in Him.

God has laid up, for His chosen people, supplies beyond all count and conception. In the vast treasury of the covenant, in the glorious scheme of redemption, and in the storehouse of His providence, the Lord has provided, with infinite wisdom, for all the possible needs of His people. And it is to the spiritual advantage of Christians, to think often of this laid up goodness of God, which has not yet been distributed to His people; but which He has in reserve for them. A devout contemplation of this will rattle the heart, like David's, glow with ardent gratitude.

1. The reserved goodness of God—God never gives all that He has to give. The time will never come when He has nothing left to bestow. A wise man once said, "we never reach the ultimate limit of Divine blessing. No matter how rich and precious the blessings are, which we have received, there is always something better, yet to come, there is no danger that we shall ever come to the end of God's goodness or to any experience, in the Christian life, for which God will have no blessing ready."

2. God has laid up boundless wealth of goodness for His people in the eternal covenant. If you were to accompany the geologist in his examination of the earth's strata, and somewhere far down in these strata, among the traces of the leaves of ferns of past ages, you were to find your name plainly written on one of these rocks, you would be filled with amazement; you would instantly put the question, who wrote my name there? Who knew me when these rocks were formed and hardened into their present condition? Yet, there is a place where your name was written before there was any impression left by fern or leaf on these rocks, or even before the oldest rocks of the earth were formed.

It is a wonderful thought that, before the world was made, the plan of redemption was arranged, and blessings of untold value were treasured up, in the covenant of love, for God's children. What authority have you for making that statement? you may ask. I reply, the best of all witnesses testifies to it—our blessed Lord Himself says, that the kingdom of glory into which the redeemed shall receive a joyful welcome, was prepared for them from before the foundation of the world. His words are—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Apostle Peter says, that Christ Himself was foreordained before the foundation of the world, as the Lamb by whose precious blood we should be healed; and Paul asserts that believers were chosen in Christ before the foundation

of the world; and John says that the names, of those who are saved, were written in the Lamb's Book of Life before the foundations of the world. So God wrote your names believers, on the scroll of life and began laying up goodness for you in the treasury of His covenant, away back in the ages that are gone, before the mountains great or small, were brought forth, or ever He had formed the earth or the world. God has laid up in the treasury of His grace, ample supplies to meet the wants of our spiritual life as they arise. Much of our anxiety arises from anticipating needs and trials for which we fear we shall have no necessary supply and strength. Many of them may never come, and those that do come will bring with them relief. The relief may not be disclosed in advance, why should it be so disclosed? Will it not be soon enough, when the night comes for the lamps of heaven to shine? Will it not be soon enough, when the night of sore affliction comes, for the starry promises of the covenant to shine to keep the heart from desponding? For those who fear and trust in God, there is not a real need of any kind, along the entire pathway to glory, for which there is not an ample supply in reserve. We are not to expect the supply till we reach the point or time when it is needed. When the children of Israel came to the edge of the wilderness, where no bread could be found, the manna began to fall; when they came to a place where there was no water, the smitten rock gave forth its abundant supply, was not that soon enough.

Many Christian persons anticipate trials, and then afflict themselves with the thought that they may not have grace to meet these trials, as become disciples of Jesus Christ. Let them wait till the trial comes, resting confidently in the promise "As thy day is so shall thy strength be." I know a Christian man who was afflicting himself unnecessarily with the fear of death. When he read of saints, who met death without fear, even with emotions of rapture and triumph, he tormented himself with the question, Can I meet death in that way? and the answer that always came from his own trembling fearful heart was, that he could not. He was one day relating his experience in the matter to the late Dr. Burns when I was present. The doctor said, you trouble yourself with fear that you shall not have sufficient grace to die as becomes a disciple of Jesus Christ. How exceedingly foolish, and unbelieving you are, what have you to do with death now? Your business is to live, to make the best use of life, and when dying day comes, you shall find God's grace sufficient for that day. His promise shall not fail you.

God has in reserve for His people riches of endless glory.

II. The goodness which God has wrought for them that trust in Him.

David in his contemplation was astonished at the Divine Goodness laid up for God's people, the goodness which they have not yet actually received, but which their faith anticipates and realizes as their fixed and settled heritage. But he was also amazed at the goodness, which is already manifested in manifold ways, in the experience of God's Church.

The Psalmist, in taking a retrospect of his own past life, and thinking of how God delivered him, again and again from the hands of enemies, guarded and guided him, amid all the strange vicissitudes of his life, until He finally placed him on the throne of Israel; might well say, regarding himself, with deep emotions of gratitude, "Oh, how great is thy goodness which thou hast wrought for me, in the presence of men, even before mine enemies."

God has wrought for them that fear Him and trust in Him, marvellous things before the sons of men.

God has wrought for us a glorious work of redemption, a salvation rich and full, complete and free, in every respect worthy of Himself, and peculiarly adapted to meet all the exigencies of our fallen race. This great salvation, with its boundless wealth of blessing, of grace and glory, is freely offered to sinners, without money and without price. You cannot conceive anything more free and gracious, than the invitations of the gospel. In these very invitations we have a convincing proof of the infinite goodness of Jehovah.

God has sent His Holy Spirit into our hearts to convince us of our sins and of the misery that accompanies and flows from it, and of our need of a Saviour to pardon our sin and to make us holy, and has persuaded and enabled us to accept of Christ as our personal and all sufficient Saviour. An intelligent realization of all that Christ has done for us, and of all that His blessed Spirit has wrought within us, should make our spirits truly thankful and lead to larger and more consecrated service.

Dear Brethren, you are surely convinced to-day, in the house of God, that Divine goodness has been continually showering its numerous blessings along your pathway, in providence, every one of you is a monument of God's sparing mercy.

If you, Christian parents were to sit down with your children this afternoon, and tell them of the goodness of God as manifested in the history of this congregation, as experienced and illustrated in your own life, what a wonderful story you would have to tell. How it would kindle emotions of gratitude within yourselves; how it would touch and take deep root in the hearts of your children. I venture to say, it would remain vivid and fresh in their memory, till the close of their life on earth; and, may be, would accompany them to the scenes of glory above. The goodness of the Lord has been manifested to the congregation in the faithful, earnest men and women who from year to year constitute its membership, and particularly in the able, God fearing men who have filled the position of office-bearers.

The goodness of the Lord has been manifested in a signal manner to this congregation in the succession of able, earnest and evangelical ministers, who labored as pastors here. I have heard them all preaching the gospel, and I rejoice to-day to bear humble testimony to the fact, that they preached Christ and Him crucified.

And if men perished under their ministry, it was not because they heard not of Christ, nor of their need of Him.

My knowledge of Mr. Harris, who was retired from the pastorate, years before I came to Toronto, was much more limited than of the rest.

Dr. Burns, who was my pastor and professor for some years, I knew well. He was a man of ceaseless activity and full of missionary zeal, preaching the gospel was with him a passion. Several instances of the Doctor's marvellous zeal and energy were given. When Dr. Burns was removed to Knox College, you received, as your pastor, Rev. Dr. Alex. Topp, a man of eminent gifts and graces, whose memory is embalmed in our hearts as that of a truly apostolic man. During his long pastorate he rendered varied and valuable services, not only to this congregation, but to the whole church. He had an honored share in the good work of bringing into one communion, the scattered branches of the Presbyterian family in this country. For this work alone his name deserves to be revered by the members of our church. The brethren who knew him well, will always think of him as the faithful and generous friend, the wise counsellor, the Christian gentleman, the model pastor. When the Lord translated, so unexpectedly, this saintly man to his rest and reward in glory, you received your present pastor, who has been giving a proof of his ministry among you during the last fifteen years. Fruitful in good results as his ministry has been in the past, let us ask God to make it still more so in the future. Let the united prayers of the congregation ascend to heaven for a mighty wave of spiritual blessing to descend on you, in connection with these memorial services, which will make your pastor's earnest ministry more and more fruitful, both in the conversion of sinners and the edification of believers.

For these servants of God, who labored with such fidelity in the congregation, be grateful, and pray that your hearts may be opened more and more to the filicitating and sanctifying power of the truth.

The Lord has honored the congregation during its existence, in doing good work, in supporting the different institutions and schemes of the church at home, and in helping to send, the refreshing, healing waters of salvation, to the vast wastes of heathen darkness and superstition.

I sincerely trust that the Lord will continue his goodness to you in this respect, that He will bless you with ample means, willing minds and loving hearts to support His own cause. Your record in the past has been good, may God in His love and grace, grant that it may be even better in the future. We will rejoice to see the old historic Knox church maintain a foremost position in every good work.

May the grateful remembrance of God's goodness to the congregation in the past, to your predecessors in the work of the Lord, prove a spiritual stimulus to you all, to pastor, office bearers parents and children.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON III.—WATCHFULNESS.—APRIL 21.

Matt. xxiv. 42-51.

GOLDEN TEXT.—"Take ye heed, watch and pray."—Mark xiii. 33.

CENTRAL TRUTH.—Christ is coming.

ANALYSIS—THE REASON for REWARD of WATCHFULNESS v. 42-44. RESULT of UN v. 45-47. v. 48-51.

TIME AND PLACE.—Wednesday, April 5, A.D. 33. Two days before the crucifixion; on the slope of Olivet, en route to Bethany.

HARMONY.—Mark xiii. 1-37, Luke xxi. 5-36.

INTRODUCTORY.—These two chapters, Matt. xxiv, xxv., contain what is known as Christ's Olivet discourse. The Master's unfolding of things to come, demands the careful and prayerful study and attention of all who call themselves by His name and are looking for the ultimate triumph of His cause.

THE REASON FOR WATCHFULNESS, v. 42-44.—The Lord Jesus Christ has gone back to His place of power at the Father's right hand, but He has left us a promise that He will surely come again. In John xiv. 2, 3 we read "I go to prepare a place for you, and if I go and prepare a place for you I will come again and take you unto myself." And again, when He ascended to heaven on the mount from amid His disciples, He sent two men in white apparel with the message, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," (Acts i. 11.) These are His own pledges, and in the light of them it behoves us to study well what He has to say about that returning in the passage before us to-day. In the first place we notice that He enjoins us to watch for His coming because the time of it is unknown. Clearly from His own plain statement of the circumstances under which it will occur, we need expect no great event of a warning nature to happen before His personal return for His Church. If the millenium were to proceed His coming, as some would have us to believe, then would there be little use in watching now, for truly the millenium has not yet dawned. But Christ's own teaching makes it clear that there is need for constant vigilance, since His return may be at any moment and will be when the world as a whole is least expecting it. The example of the thief and the house-holder made use of by the Master in the 43 v., contains a lesson we much need to learn. If

the owner had known the hour when the thief would come, he would have been prepared for him; but, of course he was ignorant as to the purpose of the thief, and so his house suffered violence. The lesson is, be always ready. If you know the hour of Christ's coming you might leave off preparation until a week or so before-hand, though some of us would need a longer time than that; but you do not know, therefore be always prepared, so that if the Master were to come now you could welcome Him joyously, and open for His inspection every detail of your life.

THE REWARD OF WATCHFULNESS, v. 45-47.—Watching means more than simply sitting with folded hands and looking out across the ages for a certain event to happen. Watching means working; the Master said on another occasion, "Occupy till I come," and such should be the position of every Christian. You will notice we are never told to labor until death call us hence, nor until we fall asleep in Christ, but the hope ever set before us is the personal return of Christ Himself. The reward of thus faithfully waiting and watching for His coming is mentioned briefly here as being placed in a position of responsibility over our Lord's possessions; elsewhere this high honor which Christ has in store for His saints is enlarged upon. In Rev. v. 10 we have the song of the redeemed, which concludes thus significantly, "And hast made us unto our God kings and priests, and we shall reign on the earth." Now this either means what it says or it means nothing. By and by we shall reign with Christ on the earth if we are now faithful waiting, watching, working servants, and all the world shall bow the knee to Him in homage, for a thousand peaceful years.

THE RESULT OF UNWATCHFULNESS, v. 48-51.—In the remaining verses of our lesson we have portrayed for us the awful consequences of unwatchfulness. The soul that does not expect its Lord's return, is only too apt to be somewhat careless in manner of life and conversation, and as this carelessness grows it breeds a hope that Christ will not return, so that the lusts and desires of the flesh may be unchecked by the thought of His coming. And thus many a soul refuses to believe that which would interfere with its enjoyment of the world's pleasures, and from mere carelessness, drifts into absolute rebellion to the divine will and purpose of God. It is terrible to think of the ultimate end of such faithless, unwatching, and rebellious servants. No words can picture it more impressively than those of the Lord Himself, "The Lord of that servant shall come in a day when he looked not for Him, and in an hour he is not aware of, and shall cut Him assunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

CHRISTIAN ENDEAVOR.

On Guard.

First Day—Over our mouths—Ps. cxi. 1-10.

Second Day—Over our feet—Ps. i. 1-6.

Third Day—Over our hearts—Prov. iv. 23-27.

Fourth Day—Over our temptations—Prov. i. 10-18.

Fifth Day—Over our lives—Matt. xxiv. 42-51.

Sixth Day—Watch, and pray—Matt. xxvi. 36-41.

Seventh Day ON GUARD; OVER WHAT, HOW?—Neh. iv. 6-23.

PRAYER MEETING TOPIC, April 21.—"ON GUARD; OVER WHAT, HOW?" Neh. iv. 6-23. It was when the Jews began to rebuild the walls of Jerusalem, and mend the breeches that it became necessary for them to maintain a ceaseless watch against the threatened attacks of the enemies of their race. So is it with us; when we begin to build about our lives the protecting wall of God's truth, and to fill up the breeches in our characters with the good material of His supplying, it becomes more than ever necessary to be vigilant night and day, for, as Alfred Sandham says, "Satan is no advocate of an eight-hour day." We must be on guard over our hearts. These are the citadels of our being, the key to the situation, notice the importance God's word lays upon them in such passages as these, Prov. iv. 23, xxiii. 7, Matt. xii. 34, Luke vi. 45, Rom. x. 10. But the state of our hearts by nature necessitate new ones, and such God has promised, Jer. xvii. 9, xxiv. 7, Ezek. xi. 19, xviii. 31, xxxvi. 26. To keep these in a fit condition we must surrender them to the care of the searcher and keeper of hearts, Ps. cxxxix. 23, Prov. xxi. 1, Jer. xi. 20, xx. 12, Pph. iii. 17, Phil. iv. 7, 2 Thes. iii. 5, Heb. iv. 12, 1 Pet. iii. 15.

WATCH HAT
Words.
Actions.
Thoughts.
Company.
Heart.

JUNIOR TOPIC, April 21.—Against what must we be on our guard, and how?—Eph. vi. 10-18.

In activity we must find our joy as well as glory; and labor, like everything else that is good, is its own reward.

A floating society of Christian Endeavor with a membership of fifty, has been organized among the sponge gatherers at Key West, Florida.

With the thermometer at 30 degrees below zero, some members of a North Dakota Christian Endeavor Society travelled seven miles to assist in a Christian Endeavor day celebration.

A Scotch Endeavorer, whose home is in Pennsylvania, during a recent visit to his native land was instrumental in organizing societies at Inverness, Scotland, and at Itoenoway in the Hebrides.

MISSION FIELD.

The Missionary Review of the World.

REV. ADONIRAM JUDSON GORDON, D.D.

This number begins, as was expected, with a fine frontispiece of the late Dr. Gordon, and an appreciative article by Dr. Pierson. Dr. Gordon was a truly beautiful character, a man of fine ability, but we feel disappointed at such extravagant adulation as the following. "He had genius, the creative faculty as well as talent, the administrative; capable of origination as well as organization. He had the versatility which would have won distinction in other spheres besides the ministry. Had he been a judge he would have rivalled Sir Matthew Hale for judicial equity and probity; had he been a trained musician he might have given to the world oratorios like those of Handel and Haydn; had he indulged his passion for poetry he might have left epics as well as lyrics behind him, worthy to stand beside Miltons. He could have ruled an empire with the ability of a Caesar, the dignity of a Charlemagne the urbanity of an Alfred." Dr. Gordon's most affectionate admirers will be pained—probably Dr. Pierson himself will be pained when in more sober moments he reads his own words. We can imagine how Dr. Gordon would have felt had he seen such an eulogy of himself! However, as a *teacher* and *preacher* and *organizer* and *writer*, he had exceptional gifts. His humble, gentle, yet decided, and Christ-like character gave emphasis to all he said and did, and had more to do than all else with the lasting impressing made by him in the Church on both this and the other side of the Atlantic. He wrote nine books, all of which are valuable, and have been helpful. Whether any of them shall be remembered a few years hence remains to be seen—they will probably find a place on the top shelf within ten years, but will have done a good work. His life has been altogether beautiful and his last word was "VICTORY."

THE APOSTLE COLUMBA.

The last article prepared by Dr. Gordon for the *Missionary Review*, of which he was an editor, and to which he made frequent contributions, is this on *Columba*, the Apostle of Scotland. How did Columba come to leave Ireland and choose *Iona* as his home? One story is that he had slain in battle a number of men and that the Synod of Derry decreed that he should go to Scotland and win for Christ as many as had been slain by the sword. He accordingly went with twelve companions and settled in *Iona*, and became the instrument in the evangelization of the whole country. The other story, and that given by Dr. Gordon is, that after Columba, who had been a man of war, laid aside his sword and became a priest, he became involved in a lawsuit with the Bishop. "It seems that Columba with unwearied enthusiasm had thrown himself into the task of copying large portions of the *Bible* *verbatim et literalim* from the precious episcopal manuscripts. When the work was completed the Bishop claimed the copy as a sort of property plagiarism. This led to litigation and the judge (an original Dogberry), decided in the Bishop's favor, on the ground that he who owned the cow owned the calf. Thereupon Columba determined to shake the dust of the homeland from his feet. With a few followers he embarked in a boat of hides, and coasting along the stormy shores of the Scotch islands, landed finally upon *Iona*, there to begin his noble career of civilization." Columba's labors in Scotland's evangelization are in this century bearing their fruits in the works of Paton, Moffat, Livingstone, MacKay, etc. The world is indebted to him. There are given two beautiful views of the cathedral and ruins, and a sketch from Dr. Gordon's note book, written when on a visit to *Iona* and Staffa.

ANDREW P. HAPPER, M.D., D.D., LL.D.

This eminent missionary died on the 27th Oct., 1894, in his 77th year. President Scovel, of Wooster, Ohio, gives an appreciative review of his life. He began life under favorable circumstances—having been dedicated to the ministry by a pious mother. At an early age he turned his attention to Foreign Missions and began to read and to prepare himself to that end. His first choice was India, and he began to study the history, geography, philosophy, government and mythology of that country, as opportunity offered. Besides theology he studied medicine, and in 1844, he was ordained. He was requested to go to China, by the Board of the Presbyterian Church, with others who were under appointment, and having accepted the call began at once the study of the Chinese. He was sent to Canton in 1844, and for fifty years continued in steadfast service until the Master called him home. He was preacher, teacher and medical man, having the widest sympa-

thy with everything that would help in the work. At that time mission work in China was a more serious matter than now. "Only five ports were open and Hong Kong had just been ceded to England in 1841. Everything was to be shaped, even if not to be planted. The hatred to foreigners was intense. Those willing to rent to the missionaries were imprisoned for it in every case, and one such inhabitant died in prison. A mob was raised to exterminate the foreigners, Dr. Happer has told us, when one of them happened to knock over a fruit-basket which stood in a gateway. A little improvement came with the treaty of 1847, but as England would not consent to use force to open the city gates as promised they remained closed until 1856. No wonder there were years of waiting for first converts. They were able to keep possession of any rented quarters only by stratagem."

Dr. Happer was endowed with that spirit of helpfulness so necessary to successful work. He wrote "It was only after ten years of the most assiduous labor that I was permitted to welcome the first convert, and during those ten years of clearing the ground and of seed-sowing I felt no more discouragement than I did during a subsequent period of ten years, during which there was a continuous revival and I was permitted to receive forty persons into the Church each successive year." "Some five hundred converts were received into the first church while under my charge and some fifty of the pupils of the training school became assistants in various capacities as preachers, teachers, colporteurs, etc., while under my care." The writer of this article says, "I cannot forget the glow with which he expressed the conviction that all was going well in the work despite all appearance to the contrary." To the end of his fifty years of service, his voice and pen were active in the service of China. His health was such as to enable him to say with Holmes, "The dismantling of the human organism is a gentle process more obvious to those who look on than to those who are the subject of it."

HINDU REFORMERS OF THIS CENTURY.

An interesting article on this subject by J. E. Tupp, gives an insight into the influences of European civilization in India. The Hinduism of to-day is very different from that of two thousand years ago, and at different times Reformers have arisen who attempted to bring their countrymen back from the polytheism of to-day to the pure Hinduism of the past. In this century there were three such movements. The first was by Ram Mohun Roy, who was of rich and high-caste parents, and was compelled to leave his home because of his iconoclastic opinions as to the idolatry of his time. He devoted himself to the study of the religions of the world, including Christianity, and eventually organized a society in Calcutta, entitled the *Brahmo Somaj*, or *Society of Brahma*. They were to worship Brahma, the Supreme being alone. He visited England and received great attention, and professed to be a follower of Christ, but refused to be baptized and requested that he should not receive Christian burial.

The second was Babu Debendro Nath Tagore, the son of a millionaire, and a profligate in his youth. On the occasion of a domestic calamity, when he was walling in a retired spot, God's glory suddenly revealed itself and he says he was immersed in a flood of light. He also gave himself up to the study of religions and became a leader of the *Brahmo Somaj*.

The third Reformer, best known in our day, is Babu Keshab Chandra Sen. He was born in Calcutta in 1838, and through his English education lost his Hindu faith, for a time regarding all religions as visionary, but finding that unsatisfactory sought light in prayer. His advent was hailed by many in both India and England as the man that would lead India to Christ. These hopes have not, however, been fulfilled. He spoke of the Christian religion in terms of the highest praise but gave the Vedas the first place in the religions of the world. He became a member of the *Brahmo Somaj*, but by and by disensions arose and he broke off forming a more democratic society under the title of "the *Progressive Somaj*." He looked upon all systems of religions as divine and sought their unification.

There is yet another society called the *Arya Somaj*, founded by Dayananda, who became theist. He refused to acknowledge the sanctity of any of the ancient books, and was a determined opponent of Christianity. These movements, not numbering over 5,000 have not accomplished for India what was at first expected.

FACTS AND FIGURES FROM BRITISH INDIA.

This is a very interesting review of the census of India which is the most complete ever published, and cost the Government a million dollars. It is not easy to condense an article which is

itself a condensation. A few points will indicate its interest.

1. Population of India, 287,000,000.
2. Annual increase..... 2,700,000.
3. Children under 5 years..... 45,000,000.
4. Widows..... 22,600,000.
5. Widows under 15 years of age..... 250,000.
6. Native Protestant Christians..... 592,612.
7. Roman Catholics..... 1,243,529.
8. All, called Christians..... 2,234,360.

These are a few points out of a volume of 399 pages which are full of interest. A striking fact is that in all that vast population there is not one city that has a million inhabitants—Bombay, the largest having with its suburbs only 821,764, only 27,200,000 of the whole population of 287,000,000 live in cities.

THE LONDON MISSION IN TRAVANCORE.

An article from the late Samuel Mateer, gives an account of the condition of the country and natives in this part of India first visited by Europeans. There is in that country a marvelous diversity of race and religion, Jews, Mahometans, Catholics, Syrian Christians and Mohammedans. Among the Hindu population there are 420 distinct castes. The people are exceedingly degraded as might be inferred from the fact that the marriage relationship does not exist. There has been much labor and satisfactory results. In the South Travancore Mission of the London Society there are 299 congregations of 50,637 native Christians and 16,393 children.

There is an interesting article on the "Parish Outcasts" in India, and another on "Family life in India," to which no reference can be made in this review.

Letter from India

IN CAMP, PIPLIA, C.I., FEBY. 20, 1895.

DEAR REVIEW,—We are still preaching in the Valley of the Narbuddea, and everywhere it is the same story—crowds ready to listen, and always anxious to hear more. No sooner is a thirst for the truth created than we have to push on and leave. Several names have been entered as enquirers and several have requested us to send them books that they may see more of this way. Nearly every village expresses regret at our leaving them and all will welcome us back again. I wish I could have taken your readers with us to-day on our tour. In the morning we preached in three villages, in one of which we were a little late and the men had gone to the fields; but in the other two we got probably the majority of the villagers. The interest in both cases can be well judged by the fact that crowds accompanied us on our way when we were leaving, as far as they were able to keep up with us.

We spent a good part of the week in Mandalesar, in which place the meetings were a repetition for interest and attendance of those held in Maheshwar. There is a company of native soldiers stationed there and they were especially interested, one of them has expressed a desire for baptism. The whole town and surrounding villages were also reached by our morning trips. In Dargaon a large town near Mandalesar, besides the large meetings in the Gospel Tent many people came to our small tents to talk with us.

I might give you many interesting incidents of our trip, but my purpose in writing is rather to keep Central India before the Church and to remind you again of the wide open doors.

No other part of the Church of Christ except the Roman Catholics has entered this part of Central India. The burden of these waiting people and open doors is resting on us. Nor can we expect these doors ever to remain open. God in His grace is giving us abundant entrance in answer to years of prayer. I plead with you to send us men to teach these willing hearers, and to enter these open doors.

Yours very faithfully,

NORMAN H. RUSSELL.

Letter from Formosa.

Editor Presbyterian Review:

Sir,—I send translation of a letter lately received from Rev. Tan He', pastor of Sin-tiam church in Formosa. To many of your readers who heard my own words and have a right to know permit me to say that thus far I have not failed in fulfilling my vow to send to Dr. Reid yearly, while I remain on this side the ocean, the fifty dollars necessary to support a native Bible-woman. Humbly and with full heart do I thank the personal friends who have freely, voluntarily, and all unasked helped me in this. The God of Formosa will reward you, 1895 is before us and fast fleeting. Any

way, every way, let us work on and try to help the Lord's work all over the world.

Yours, etc.,

Chatham, Ont.

ANNIE STRAITH JAMIESON.

Following is translation:—

DEAR MRS. JAMIESON,—I have received your letter asking about the Bible-women. The two here at Sin tiam, Ko Ha-so' and Kho' Jim-so' are very zealous Christians, unless seriously ill or otherwise impossible for them to come they never fail to be with us on Sabbath. They visit families in the neighborhood and conduct worship with them, singing and praying in the houses. I give you one example of their work. A woman here had been in poor health for three years; her relatives spent a great deal of money on native druggists, priests, etc., but all in vain; she was constantly ill. The Bible-women visited there and witnessed for the truth. They told the family it was because they worshipped idols and loved sin that such trouble was brought on them, and that if they would repent, put away their idols and worship the true God He would help and they would have peace. They gave up their idols, did as the women exhorted them to do and soon the sick one recovered. Thus our Saviour Jesus used these two Bible-women as His instruments to bring that family to Him and help His Church here.

Wishing peace to you and yours,

TAN HE'.

Student Missionaries.

Following are the appointments made by the Knox College Students Missionary Society for the coming summer:

(For six months):—British Columbia: Midway, J. T. Hall Field, W. A. McLean.

North-west Territories: Gleichen, R. S. Scott; Longlaketon, J. R. Harcourt.

Manitoba: Brookdale, W. C. Dodds; Dongola, J. R. Elmhurst; Gilbert Plains, W. J. McBean; St. Eno, R. C. McDermid.

Ontario: Collin's Inlet, A. W. McIntosh; Bala, H. T. Kerr; Cook's Mills, F. D. Roxborough; Massey, J. H. Brown; Kilworthy, W. Wallis; Black River, W. D. McPhail; Muskoka Falls and Buck Lake, D. Johnston; Bethune, D. M. McKay; French River, D. J. Ellison; Loring, J. L. Cameron; Warren, D. Buchanan; Wahnipatac, W. Beattie; Proton, W. H. Farrer. (For four months): Berriedale, T. Dodds; Commanda, W. G. Richardson; Dunchurch, J. Barber; Franklin, W. A. Campbell; Squaw Island, H. McLean; Iron Bridge, W. J. McDonald; Port Carling, P. Scott; White Fish, J. McCrea; South Bay, J. R. Ross; Tamiscamingue, M. A. Shaw.

Trinidad Mission.

A large audience, composed of members of the four Presbyterian congregations, assembled in United Church, New Glasgow, to listen to Dr. Grant, of Trinidad. It was one of the best missionary meetings held in that place for many years. On the platform were Drs. Grant and Patterson, Rev. Messrs. McLean, Bowman, Caruthers, Robertson and Rogers. Mr. Rogers, on behalf of the ministers and people of New Glasgow, welcomed Dr. Grant back again. He remarked that in the distant past, our forefathers were blood relations of the ancestors of these Coolies among whom our missionaries labor. While God hath made of one blood all nations of men, kinship binds us more closely to the East Indians than many other people, Dr. Grant was in grand spirits. He made no attempt to conceal the gladness of his heart that the Church at home is growing in spiritual power, and her interest in missions ever deepening. He told in his own effective way of the successful establishment of the college in San Fernando, funds for which he collected when home five years ago. Two classes of catechists, on alternate weeks, are instructed by our missionaries in systematic and Biblical theology, Hindoo and Mohammedan history, etc. Close beside the college has been opened by our missionaries a training school for teachers for the public schools. The aim henceforth will be to educate a native ministry on Trinidad soil. With just satisfaction, Dr. Grant spoke of the recognition of the work of the Presbyterian Church among the Coolies. Appeals have been made from Dutch Guiana, Jamaica and elsewhere for trained Christian East Indians to open up work. The collection for Foreign Mission amounted to \$27.00.

It is quite possible to so associate giving for the Lord's work with the publication of the names of the donors, as to quite change the character of the gift. Cultivate the quiet and unobtrusive spirit in giving which we so much love in other things.

KNOX COLLEGE.

CLOSING EXERCISES FOR THE SESSION—PORTRAIT OF LATE PROFESSOR THOMPSON PRESENTED BY THE ALUMNI—CONFERRING OF DEGREES.

Commencement at Knox College began on Wednesday of last week when the annual meeting of the Alumni was held, Rev. John Neil presiding. Rev. Messrs. T. F. Fotheringham, R. McNair, S. Henderson, W. G. Hanna, R. C. Tibb, R. Pettigrow, E. R. Hutt, F. Hallautyno, J. C. Tibb, T. Fenwick, Neil Morrison, J. C. McKee, L. H. Jordan, A. Gilray, W. Burns, J. McP. Scott, C. Fletcher, J. W. Somerville, R. S. G. Anderson, P. McNab, H. Haddon, P. Starratt, and John Mutch were present. The following officers were elected for the ensuing year:—President, Rev. P. Starratt; Vice-President, Rev. W. G. Wallace; Secretary-Treasurer, Rev. W. A. J. Martin; Missionary Treasurer, Rev. W. Burns; Committee, Rev. Messrs. Argo, Scott, Gilray, Eastman, and Neil, and the following undergraduates:—Messrs. G. A. Fisker and S. A. Ross. Rev. Dr. Somerville, of Owen Sound, was elected the representative of the alumni in the Senate. With regard to the post-graduate course, a resolution was adopted approving of it. The course will begin on the second Tuesday in January, 1896. The report of the managers of the Knox College Monthly showed \$350 of assets against liabilities amounting to \$630.40. The Editorial Board of the Monthly was thanked heartily and re-elected, as follows:—Rev. Messrs. Haddow, Straith, George Logie, and W. G. Wallace. The treasurer's report made a most satisfactory showing, with a balance of \$30 on hand. The mission treasurer's report showed that the receipts for the year were \$1,100, and the expenditure \$1,200. The graduating class of this year, however, has sent in a subscription list of \$167 per annum, which places the fund in a satisfactory position. At the evening session there was an interesting discussion, led by Rev. A. Gilray, on the question, "How Best to Secure the Settlement of Pastors and Pastoral Charges."

CONVOCAATION.

Convocation took place on Thursday last, in the College hall. The attendance was large. Rev. Principal Caven presided, and with him on the dais were Dr. McLaren, Mr. Mortimer Clark, chairman of the Board of Management, of the city, Rev. Professor Gregg, Dr. Proudfoot, Rev. John Neil, pastor of Westminster Presbyterian church and president of the Alumni Association; Rev. Mr. Ramsay, Rev. W. G. Wallace, and others.

The proceedings began with prayer by Rev. Dr. Parsons, of Knox church, after which Rev. Dr. Caven delivered an address, in which he made an interesting review of the thirty years' history of Knox College, and paid a high tribute to the memory of the late Professor Thomson, whose singular power of mind and great spirituality and moral earnestness of character would long remain an influence for good. Dr. Caven said that Professor Thomson's place had been filled by Rev. D. M. Ramsay, B.A., D.M., of Mount Forest, who has conducted the work in Old Testament literature, and by Rev. J. McI. Duncan, of Tottenham, who had charge of apologetics. These two gentlemen had done valuable service. Dr. Caven dwelt briefly upon the insufficiency of the teaching staff of the college, which he suggested might be amended, if one professor should devote himself entirely to apologetics and another to Old Testament literature, to which the subject of Biblical theology should be added. He also drew attention to the inadequacy of the provision for the housing of the library, to which during the year 500 volumes had been added. He expressed the hope that the time was not far distant when either a new library building would be built, separate and distinct from the college, or the present Convocation hall converted into a library building and a new Convocation hall built.

Rev. John Neil, B.A., delivered an eloquent eulogium on the late Professor Thomson and at the close of his address he unveiled a port-

rait of Mr. Thomson, which he then formally presented to Mr. W. Mortimer Clark, Q.O., the chairman of the Board of Management. Mr. Clark, in accepting the portrait, spoke briefly and felicitously. The portrait, which is a most life-like presentation of Professor Thomson, was greatly admired in its place upon the east wall of the hall.

Rev. Dr. McLaren then presented the name of a distinguished alumnus for the honorary degree of Doctor of Divinity, Rev. Dr. Edward Graham, now of Chico, California, who took his degree from Knox College in 1861, and after leaving Canada on account of his health, went first to Milwaukee, where he established a flourishing congregation, and then went to the Pacific coast. He is now director of the Theological Seminary of San Francisco:

Principal Caven, in conferring the degree in absentia, paid a high tribute to the character and ability of Rev. Dr. Graham.

The degree of Bachelor of Divinity was conferred upon Rev. R. G. Murison, of Victoria, British Columbia, also in absentia.

Rev. W. G. Wallace next read the report of the Board of Examiners, showing the results of the recent examinations. The scholarship and prizes were awarded as follows:—

For students of first year, theology—
Central church, Hamilton, scholarship, \$60.
J. H. Brown, B.A.

Eastman scholarship, \$60. H. T. Kerr, B.A.
Bloor street church, Toronto, scholarship, \$50, and Goldie scholarship, \$40, Geo. Milne and Alex. Stewart, equal.

Gillies scholarship, I., \$30, and Gillies II., \$30, D. M. McKay, B.A., and F. Roxburgh, B.A., equal.

Dunbar scholarship, G. Duncan.

The holding of the scholarship by Mr. Stewart to be dependent on the Assembly's action on his case in June.

For students of second year, theology:—

Elizabeth Scott scholarship, \$75, J. A. Dow, B.A.

J. H. Cameron scholarship, \$60, and Knox church, Toronto, scholarship, I., \$50, W. M. Burton, B.A., and A. S. Ross, B.A., equal.

Knox church, Toronto, scholarship, II., \$60, T. A. Bell, B.A.

Loghrin scholarship, \$50, and Heron scholarship, \$30, D. L. Campbell, B.A., and H. Cowan, B.A., equal.

Boyl scholarship, \$30, A. Mullin, B.A., E. W. McKay, B.A., and W. L. Atkinson, equal.

For students of third year, theology:—

Benar-Burns scholarship, \$80, and Fisher scholarship, I., \$60, R. A. Mitchell, B.A., J. McNichol, B.A., equal.

Fisher scholarship, II., \$60, and R. H. Thornton scholarship (memorial), \$60, E. A. Henry, B.A., S. Whaley, B.A., equal.

Jane Mortimer scholarship, \$50, and Cheyne scholarship, \$30, T. McCullough, J. C. Forster, and K. Pague, equal.

The following special prizes were awarded: Clark prize, No. 1—Proficiency in New Testament Greek, Lang's Commentary—R. A. Mitchell, B.A.

Clark prize, No. 2—Proficiency in Old Testament Hebrew, Lang's Commentary—A. W. Craw, B.A.

Brydon prize—Special examination on the subject of the Perseverance of the Saints, \$30—J. D. Morrison.

Examination for the degree of bachelor of divinity:—

Rev. J. McNair, B.A., Waterloo, passed the first department.

Rev. R. G. Murison, B.A., British Columbia, passed in both departments, and the degree, by action of the Senate, was conferred upon him.

Principal Caven conferred their diplomas upon the twenty-five graduates of this year, as follows:—J. H. Borland, M.A., J. Burnett, B.A., A. L. Budge, B.A., J. C. Cameron, B.A., J. A. Cranston, B.A., A. W. Craw, B.A., Andrew Edington, J. C. Forster, J. Ferguson, B.A., E. A. Henry, B.A., W. T. Hall, John McLean, John McNichol, B.A., Iachlan McLean, M. D. McKinnon, T. McCullough, J. D. Morrison, B.A., S. McLellan, R. A. Mitchell, B.A., Donald Martin, B.A., R. Pogue, W. G. Smith, P. Tinkham, W. J. West, B.A., and S. Whaley, B.A.

Upon the close of the proceedings in the Convocation hall, the graduating class held

its final meeting before separation in one of the lecture-rooms.

The public meeting in connection with the commencement exercises was held in the evening in Old St. Andrew's church, which was comfortably filled with by a representative congregation of students and citizens. Rev. Principal Caven presided, and amongst those present were noticed Rev. Dr. Milligan, Rev. Dr. Gregg, Rev. Dr. McLaren, Rev. Dr. Turnbull, Rev. J. A. Grant, Rev. J. G. Potter, Messrs. MacMurchy, John A. Paterson, and others. The proceedings were opened by prayer and reading of the Scriptures by the pastor, Rev. Dr. Milligan, after which Principal Caven addressed the students, and especially the graduates, in a few earnest, appropriate words, taking as his key-note the text, "Mind thyself." Mr. John A. Paterson followed with an excellent address, in which he referred to a recent magazine article upon the question of the church's hold upon the young men. The last address was by Rev. J. A. Turnbull of West Presbyterian church, in which he touched upon the glorious mission of the minister of the Gospel, and proclaimed with joy and thankfulness that there were thousands of devoted men in the Christian ministry who could not be purchased or influenced by money, or any other worldly consideration. A most interesting meeting was brought to a close with the doxology and benediction.

MONTREAL COLLEGE.

ANNUAL CONVOCATION PROCEEDINGS—DEGREES BESTOWED ON DISTINGUISHED MINISTERS—ADDRESS BY REV. PRINCIPAL MACVICAR.

On Wednesday evening of last week, a large gathering listened to the closing exercises of the session of Montreal College. The meeting took place in David Morrice hall, and Rev. Principal MacVicar presided, and on the platform were:—Sir William Dawson, the Rev. Prof. Scrimger, D.D., the Rev. Prof. Ross, D.D., the Rev. Prof. Campbell, LL.D., the Rev. Prof. Coussirat, D.D., the Rev. Messrs. J. Clark Murray, LL.D., W. J. Smyth, Ph.D., A. B. Mackay, D.D., James Barclay, D.D., J. Myles Crombie, F. M. Dewey, C. E. Amaron, T. Snyder, B.D., M.A., Ph.D., Preston, Ont.; S. Lyle, B.D., Hamilton, Ont.; Robert Campbell D.D., Neil MacNish, B.D., LL.D., and John Crombie, M.A., Smith's Falls; Dr. F. W. Kelley, Prof. A. W. McGoun, B.C.L., and John P. Stephen.

The successful students were introduced by their professors as they came forward to receive their degrees and honors, amid congratulatory applause from the audience. Sir William Dawson introduced the candidates for university scholarships, and in doing so dwelt upon the value of university training as a preliminary to a theological course. The benefit of giving a broad general culture to the theological student would be felt by the student himself, by the Church and by the world.

The Rev. Dr. MacNish in presenting the students of the Gaelic class referred in an appropriate manner to the death of Dr. Blackie and what he had accomplished for the Gaelic language and literature.

The degree of bachelor of divinity was conferred upon the following:—the Rev. W. M. Tufts, B.A., the Rev. G. C. Pidgeon, B.A., and the Rev. J. R. Munro, B.A. These gentlemen were presented by the Rev. Prof. Scrimger.

The Rev. Prof. Clark Murray, LL.D., presented the Rev. S. Lyle, B.D., of Hamilton, Ont., for the degree of doctor of divinity. The Rev. T. Snyder, B.D., M.A., Ph.D., of Preston, Ont., was presented for the same honor by the Rev. Prof. Coussirat, D.D., M.A. The degree was also conferred *honoris causa*, upon the Rev. John Crombie, M.A., Smith's Falls, presented by the Rev. A. B. Mackay, D.D., the Right Rev. Bishop Cridge, Victoria, B.C., and the Rev. Daniel Macdonald, missionary of Estate, New Hebrides.

Mr. D. Hutchison, B.A., was the valedictorian. In his address he dealt at length with what Christianity has done and will do for the world. He described the present age

as one of keen questioning and doubt; Christianity is assailed in many ways, but the Christian should be the last to fear an examination of faith. Those who go out as ministers of the gospel must be sure of the message which they have to give to the world. The valedictorian also expressed the sincere good wishes of his class to one of its members who had offered his services as a missionary to the heathen.

The Rev. Dr. Crombie addressed the graduating class, urging them to entirely give themselves up to the work and to be willing to go wherever they were sent.

Dr. MacVicar mentioned great progress the college had made and said:—Two hundred and sixty-three volumes were this session added to the library, chiefly through the kindness of Messrs. David Morrice and A. C. Clark, to whom we tendered cordial thanks. I am glad to say that the library has been more fully used than in any previous year, about a thousand volumes having been taken out by professors and students.

Eighty-four students were enrolled with us during the past winter, and their general health, diligence and success were highly gratifying. Eleven have completed the curriculum and received their diplomas.

We now close the twenty-eighth session of this college, and the record of this period has been one of marked progress. We began in 1867 with little or nothing, our only property being a few plain desks and book cases, containing the nucleus of what has already become a valuable library of over twelve thousand volumes. Our buildings, library, scholarships and endowments testify to the large-hearted liberality of the founders and benefactors of the institution and the outcome of the work of the classrooms has kept pace with this generosity. With the additions made to-night we have upon the roll of our alumni over two hundred and thirty names, and of these more than a hundred and fifty are serving the Master within the bounds of the Synod of Montreal and Ottawa.

At the time of the inception of the college it was found well-nigh impossible to provide missionaries and ministers for eastern Ontario and the valley of the Ottawa and the Province of Quebec. This was a very serious state of things, and if allowed to continue would have weakened the Church, checked her growth and led to many disastrous consequences. It was urged by our founders, on the floor of Synod and Assembly, that the difficulty could be removed and these evils could be averted by training men for the field within the bounds of this metropolitan city and in alliance with our great Protestant University. It was contended that loyal Presbyterians would not fail to respond to the call of duty in this matter, and the soundness of the argument thus advanced, more than a quarter of a century ago, is shown to-night by the facts which I have just stated.

We have, by the grace of God, more than met the destitution then so clamant, and we have done so, and mean to continue to do so, in a way which secures general approbation. In a true patriotic and cosmopolitan spirit we unite various races in our class-rooms, men speaking five or six different languages, and thus seek to bind together in Christian harmony the diverse elements of our youthful nation. It is well known that the population of the Dominion is heterogeneous; and no one will deny the right of all to hear in their own tongues the wonderful works of God. To secure this we have lectures in English, French and Gaelic. There are in Ontario alone, I am creditably informed, at least twenty congregations in which a knowledge of Gaelic is indispensable to the minister, and it is unnecessary to say how extensive the demand is for French.

In view of these facts we aim at being thoroughly practical, keeping in all respects abreast of the needs of our country and age, and fitting ourselves into our environment by preparing men to minister effectively to the people in the languages which are dear to their hearts. But while this is the case, I do not wish to convey the impression that the college is in any sense provincial or local. The very opposite is the fact. Its faculty, senate and board of management breathe a healthy spirit

of true catholicity. It is as broad as the Word of God in its aims, views and aspirations. While beginning at home, and giving special attention to parts adjacent, it seeks to extend its Christian influence and usefulness to the ends of the earth, and thus to act upon the Saviour's declaration that 'the field is the world.' To us home and foreign missions are one—only two departments of the one great enterprise. We therefore rejoice in being faithfully represented by our alumni in England, the United States and all the provinces of the Dominion, as well as in foreign countries. Our students are drawn from this wide area, and our graduates are pastors in chief cities and towns, such as Quebec, Montreal, Ottawa, Pembroke, Perth, Peterboro, Brockville, Bowmanville, Toronto, Brampton, Hamilton, London, Chatham and Victoria, on the Pacific coast, as well as vigorous missionaries in some of the roughest and hardest fields in the Dominion, east and west. A large number of our most energetic men are settled in the North-West, and no fewer than fourteen of our students were last week appointed to Manitoba and British Columbia to act as missionaries during the summer, while two of our professorial staff are to lecture in Manitoba College at the same time without drawing their salary from that institution. Thus it seems to me that we make a considerable contribution to the enlightenment and spiritual good of that great and growing country. And we must never forget those of our number who have borne the Gospel to foreign lands, to Asia, India and China. Their faith and self-sacrifice deserve commendation upon all occasions. But while thus pre-eminently missionary in our activity, we have steadily raised the standard of theological learning by our honour courses and exacting examinations. To this fact many can bear witness. These examinations are in part conducted by distinguished gentlemen who are not members of the teaching staff.

We have taken advantage of every modern improvement in pedagogics or the science and art of teaching, and have not disregarded hints and suggestions from friend or foe, from the pulpit, the pew or the press. I only qualify this statement by the remark that, while we teach very much that cannot be reported, and a great deal that was not taught in theological seminaries twenty or thirty years ago, it is obviously impossible to compass the whole field of theology, church law, practical godliness, pastoral oversight, care of the young, etc., in three brief sessions of six months each, but in order to success we count upon good men continuing to be hard students as long as they live.

One other word in this connection. I respectfully remind you that it belongs to the teachers of public schools, high schools, and the professors in faculties of arts, to train young men in English, Latin, Greek, logic, philosophy, and so forth. If there are defects in these departments let the responsibility rest where it belongs. Our work begins with students after they have passed through these branches and they enter upon higher studies, and it goes without saying that the more thorough the culture in all that is elementary and preparatory the greater will be our pleasure and success.

Finally, the results of the past session and of our past history are such as should inspire us with thankfulness and courage. But we cannot stand still. We must go forward. With such a record as we have already made why should not the college rise to far greater eminence? It may be said that this moment is not opportune to project new undertakings, and yet those who are sustaining the work in its present position, and who are possibly contemplating greater things in future might justly blame me did I not, from time to time, intimate that much remains to be done in order to place the college in the position which it deserves to occupy. Many of our scholarships are not endowed, and they are not as large and as numerous as they should be. Our general endowment is quite inadequate for purposes of annual revenue. We should have endowed foundations for special lectureships enabling us to take advantage of the talent and learning of the Church and of the gifts of

specialists beyond Canada. We should have travelling fellowships by which distinguished students might visit other seats of learning for post-prandial studies.

We should have all the appliances by which to meet the universal demand for thoroughly equipped men in the university. May the Lord constrain and enable his people to provide these things in due course. Amen.

The proceedings were closed by the pronouncing of the benediction by the Rev. Dr. Lylo.

Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

In Canada.

REV. W. BURNS reports a donation amounting to \$50, from "A Friend," for the Jewish Mission.

REV. DR. JACKSON, of Knox church, Galt, Ont., will conduct the anniversary services of East Presbyterian church, this city, on Sabbath, May 5th.

A CORRESPONDENT writes that one of the most successful entertainments ever enjoyed at Ballyduff was that held recently in the church there, on behalf of the Sabbath school. There was a large attendance and the talent was exceptionally good. The Methodists and Presbyterians combined on the occasion.

A SERIES of evangelistic services have been successfully conducted at North Pelham, Ont., in which the pastor, Rev. Mr. Roger, was ably assisted by Messrs. Bryant and Greenfield and, also, during part of the series, by Rev. J. W. Mitchell, who in addition to the general work, gave an interesting lecture on Dr. Paton's work in the New Hebrides, illustrated by colored stereopticon slides.

ON the eve of the departure of the Rev. A. and Mrs. MacTavish for their new home in Tyrone, the members and adherents of the church at Chater assembled to say good-bye to their late pastor and his wife. A very pleasant evening was spent. A special feature of the evening was the presentation to Mrs. MacTavish, who had been organist for the congregation for the past five years, of an address and well filled purse.

THE following interesting items have been culled from the annual report of the First Church, at Seaford, Ont. The total envelope collections for 1894 were \$2,471; for 1893, \$2,460 and for 1892, \$2,523. There is a slight decrease in open collections, the amount for last year being \$460, as against \$502 for 1893, and \$453 for 1892. The anniversary contributions, including those at the tea-meeting are considerably larger this year, being \$72.55, as compared with \$25 in 1893 and \$63.70 in 1892. Total income \$3,507.14. After paying all accounts out of this sum, a balance of \$141 remains on hand. The various reports were very interesting.

THE following further reference to the destruction of St. Andrew's church, Windsor, has been published:—In a few minutes the flames burst from all parts of the building, and it was seen that the church was doomed. Adjoining the building on the west was the Sabbath school room, and on the south the manse occupied by Rev. Mr. Tolmie. The firemen directed their attention to saving these buildings, and for a time it seemed as if they would go, as the water furnished in two of the branches was not strong enough to raise the stream to their roofs. The crowd soon cleaned the manse out of all household goods, and one of the heavy streams was turned on the house. The firemen by means of ladders managed to get the water on top of the school room, and both buildings were saved. The fire, though lasting only about an hour, was a very hot one, as the interior of the building was finished throughout with pine, and only the heavy brick walls kept the flames from spreading. The church was erected in 1834, but since the arrival of the present pastor it has been unable to accommodate the attend-

ance, and it was proposed to extend it where the manse stood. The loss on the building is estimated at \$17,000; organ, \$3,000, and the insurance is covered as follows: London Assurance, \$1,000; London and Lancashire, \$5,200; Western, \$2,000. Besides this the London and Lancashire has an insurance of \$2,000 on the organ. The loss to Rev. Mr. Tolmie on account of removal of furniture is small and is covered by insurance.

THE Presbyterian congregations of Seymour East and Rylstone raised last year a total of \$2756.37. Rev. John Moore is pastor.

THE bazaar held by the Ladies Aid Society of Stewarton church, in aid of the new hall cor. Bank and Frank streets, was very successful.

A LADIES Aid Society has been formed at Lindsay, with Mrs. H. Rezin, as president; Miss Escott, as secretary; and Miss Annie Cowieson, as treasurer.

AN unusually interesting social gathering was held recently at South Branch, under the auspices of the Ladies Aid Society of St. Andrew's church, Martintown. The proceeds amounted to over \$60.

THE Presbyterian church at Dresden has been moved across the river to a more convenient site. It was hauled across on trestle work constructed on the ice, and is now on its new site on St. George street. The extensive improvement to be made in the edifice has been begun, and it will be ready shortly.

THE receipts of St. Andrew's church, Ottawa, for the past year amounted to \$9,584, which, with a balance over from last year, made the total receipts \$10,353. The expenditure was \$10,007. The new organ cost \$3,900, and the new Glebe Sabbath school when completed will cost \$2,500.

THE Y. P. S. C. E. of St. Andrew's church, London, held a successful pound social in the lecture room of the church. The admission fee at least one pound of some kind of provisions brought out a wagon load of parcels suitable for food, which will be divided among the poor of the congregation and St. Andrew's Society.

Presbytery of Regina.

A *pro re nata* meeting of the Presbytery of Regina was held in Wolseley on Tuesday, March 12th. Sederant, Mr. Moore, moderator, Messrs. Carmichael, Reddon, Campbell, MacLeod, McKechnie, Matheson, Ledingham and Muirhead, ministers; Messrs. McAlister and McLeod, catechists; Messrs. Crawford, Murray and Bompas, elders; and Messrs. Matheson and Morrison, students. The meeting was to receive and dispose of the Home Mission report, in order that the convener might attend the Synodical Home Mission Committee in Winnipeg on the 13th. The grants for the past half year and also for the current six months were read and passed. Messrs. McKay and Muirhead with Mr. Robertson were appointed to visit Ubleh field, to secure, if possible, better organization and more liberal self-support. The report re supply of mission fields was received and adopted. A resolution was received from Moose Jan asking Mr. Ledingham's re-appointment. As Mr. Ledingham expects to receive an appointment in the foreign field in June, it was decided to secure other ordained supply for April 1st. Petitions were read from Battelford and Indian Head, in favor of Rev. Alex. Robson. He accepted the one for Indian Head. An application for Rev. A. Laird, F.A., to be received and given work was referred to Synodical Home Mission Committee. The reports re the change of boundaries of Wapella, Welwyn, Lansdowne and Green Valley fields were received, and it was agreed that the changes suggested be made. The report re suggested congregations was passed as read. The auditors reported the Home Mission Committee convener's books were neatly and correctly kept. It was agreed that the ordained missionaries in Grenfell, Whitewood, Lamaden, Balgonie and Ohlen, be re-appointed for two years. On Wednesday the Presbytery met for reg-

ular business, sederant same as day before, with Messrs. McKay and Hofstrand, ministers; Mathermill, elder; and T. H. Boyd, student, in addition. An elder's commission for Grenfell in favor of A. T. Fotheringham was received, and his name added to the roll. Applications from Lansdowne, Whitewood and Moosomin for loans from the church and manse building fund were received and recommended. Dr. Robertson was nominated Moderator of the next General Assembly. The commissioners appointed were Messrs. McLeod, Hofstrand, Matheson, Campbell and McKay, ministers; Bompas, Mathermill, Anderson, Fotheringham and John McCalla, elders. Mr. Campbell referred to Mr. Robson's work, and it was agreed that we, as a Presbytery, heartily commend Mr. Robson's enterprise, re "Praise Witness," and urge that it be given the hearty support of the members of Presbytery in every possible way. The reports of the standing committees for the year were read, and ordered to be sent to the convener. An application was received from T. Hunter Boyd, asking to be taken on trial for license. Agreed to ask leave from General Assembly. An application was received from Rev. S. O. Irvine, a minister of the Methodist Church, asking to be received as a minister of the Presbyterian Church. Upon examination of his certificates, etc., it was agreed to ask leave of General Assembly to receive him as a minister of our Church. Mr. McLeod submitted a deliverance re Mr. Campbell leaving the Wolseley field, and it was ordered to be inserted in the minutes. "Whereas, it has been decided that the tie now existing between the Rev. Alexander Campbell, B.A., and the mission field of Wolseley shall be severed at the end of the current month, therefore, be it resolved,—That the Presbytery express its hearty appreciation of Mr. Campbell's faithful, untiring and pre-eminently successful service, as evidenced by the very satisfactory reports of work from year to year, the building of churches and other material progress that has been made. The Presbytery is deeply sensible of the value of the work done by Mr. Campbell, both in the mission over which he presides, and in various capacities outside the boundaries of his own field, as well as his judicious and exceedingly helpful advice, always so freely given, and records its earnest hope that in the providence of God he may soon find a congenial sphere of labor within our bounds." The docket being completed, the benediction was pronounced, and the Presbytery adjourned to meet in Regina on the second Wednesday of July. J. W. MUIRHEAD, Clerk.

Presbytery of Sarnia.

THE Presbytery held its regular meeting in St. Andrew's church, Sarnia, on the 25th of March, Mr. Elliott, moderator, in the chair. Mr. Arch. McDiarmid, of Napier, was appointed moderator for the next six months. Dr. Thompson intimated the death of Rev. Alex. Urquhart, after a lingering and painful illness, on Sabbath, the 3rd of March. Mr. Currie intimated the sudden demise of Rev. George Haigh, late of Adelaide and Arkona, on the 14th inst. The Presbytery expressed its sorrow and regret at the sudden, startling, solemn intelligence, which had been intimated. The Presbytery appointed Dr. Thompson, Messrs. Pritchard, Nichol, ministers, and Messrs. Hoater and Towers, elders, to draft a minute in reference to the matter and submit the same at a future sederant. Mr. Pritchard on behalf of the committee on the State of Religion, gave in an admirable and comprehensive report. Mr. Nichol, minister, and Mr. Thos. Wyatt, elder, were appointed the Presbytery's representatives on the Synod's Committee on Missions and Oratory. An application from the Rev. J. Hale, a minister of the Church of England, laboring in Point Edward, was referred to a committee consisting of Messrs. Jordan, Bradley and Fadie, ministers, and Messrs. Hunter and McDiarmid, elders, who reported favorably. Mr. McKee reported for the committee on Sabbath Schools. The thanks of the Pres-

bytery were conveyed to the committee, an especially the convener, for their diligence in the matter, and the convener was instructed to forward the report to the Synod's convener on that question. There was read an extract minute from the Presbytery of Chatham requesting this Presbytery to resume the occupancy of the mission field organized in Dawn by this Presbytery two years ago, but disallowed by the Chatham Presbytery. The clerk was instructed to inform the Presbytery of Chatham that Mr. Bird, of Bridgen, is ready and capable of supplying the field till the meeting of the Synod in Woodstock, at which meeting this Presbytery invites a conference between the two Presbyteries in the matter. The Rev. Prof. Gorion, of Halifax, was nominated as Moderator of the next General Assembly. Mr. Nichol, on behalf of the committee on Temperance, gave in an excellent report, which was discussed and adopted, and the Presbytery tendered its thanks to Mr. Nichol instructing him to forward the report to convener of the Synod's committee on that question. Dr. Thompson on behalf of the committee appointed to draft the minute in reference to the deceased brethren, presented a minute which was adopted and ordered to be entered on the records of the Presbytery. Mr. Nichol was appointed to preach and declare the congregation of Corunna and Mooretown vacant and act as interim moderator of session. Mr. Currie was appointed to preach and declare the congregation of Adelaide and Arkona vacant and act as moderator of session. The Presbytery appointed Messrs. Nichol, McPherson and Cuthbertson, ministers, and Mr. Towers, elder, to visit the whole field, consisting of Barus church, Knox church, Corunna and Mooretown, Courtright, Sombra and Dathel with a view of re-organizing these into workable congregations and report in April during the meeting of the Synod. It was further agreed to ask for \$100 supplement for Corunna and Mooretown. Mr. Currie, convener of the Home Mission Committee, gave in the half yearly report from the 1st of Oct., 1894, to the 31st of March, indicating the work done, claims for said work from Home Mission and Augmentation Funds amounting to \$78, for mission stations, and \$358 for augmented congregations. In terms of the recommendations of deputations from the various fields, it was agreed to ask \$150 for Albert St. congregation, Sarnia; \$100 for Point Edward; \$100 for Corunna and Mooretown, \$100 for Napier and Brooke. Inwood and stations \$2.00 per Sabbath, Marthaville, \$1.00 per Sabbath, Mr. Daly was appointed interim moderator of Marthaville. The report was adopted and application ordered to be made for students' and other supplies during the summer months and the moderator instructed to sign the necessary schedules as directed by the General Assembly. It was agreed to ask from the committee of the Aged and Infirm Ministers' Fund one year's grant to the widow of the late Alex. Urquhart who had been sick and infirm during the period previous to his death and the clerk was instructed to explain the case. Tuesday, 1.30 p.m. The Presbytery appointed the following delegates to the General Assembly.—Rev. Messrs. Hector Currie, John McKee Ph. D., W. G. Jordan and, by ballot, Dr. Thompson and Mr. Graham. The following elders were appointed: Thos. Towers, Thos. Huaton, I. A. McDiarmid, John Hunter and Thos. Banks. The remit in reference to ministers and licentiates giving a year's labor in the mission field previous to settlement was disapproved of. In the remit regarding the Hymnal the Presbytery agreed to approve of the action of the Hymnal Committee as passed by the General Assembly. Mr. Fadie, on behalf of the Committee on Sabbath Observance, gave in an interesting and exhaustive report. After discussion the report was received and recommendations adopted, and the convener instructed to forward the same to the Synod's convener on that question. The next regular meeting of Presbytery was appointed to be held in St. Andrew's church, Sarnia, on the first Tuesday in June at eleven o'clock in the forenoon. The meeting closed with the benediction.—Geo. CURRIERSON, Clerk.

Presbytery of Guelph.

This Presbytery held its regular meeting for the transaction of ordinary business in Knox church, Acton. The statistical reports and financial statements as far as received from congregations and stations in the bounds were submitted for examination. A report was received from the committee that had been appointed at a former meeting to arrange for a convention of young people belonging to the Society of Christian Endeavor, and other societies doing the same work, in the bounds, recommending that the first Christian Endeavor convention under authority of the Presbytery of Guelph be held at Hespler, on the 7th May, next, with a programme of procedure and questions to be sent out to collect information. The report was received, the recommendation was adopted, the programme was approved, and instructions were given to have the questions printed and circulated. Mr. William Anderson's application to be recognized and employed as a catechist was approved. A committee, composed of Dr. Torrance, Messrs. J. C. Smith, Glassford, James Cowan and Charles Davidson, was appointed to prepare a plan for celebrating the jubilee, which falls in August next, of Dr. Wardrope. The following were appointed commissioners to the General Assembly to meet in St. Andrew's church at London in June next:—Messrs. Daniel Strachan, Atkinson, Horne, Thomas, and McNair, ministers; and J. W. Burns, Leggie, J. J. Lawson, James Wallace, M.D., and Geo. M. McIntyre, by rotation; Dr. Torrance, by acclamation; J. A. R. Dickson, and Messrs. Charles Davidson and Dr. Lockhart by ballot. It was resolved that the Presbytery express its gratification at the enterprise and liberality of the congregation of Knox church, in which they were assembled, displayed in the erection of such a comfortable and commodious new church edifice, their congratulations to the minister at the tokens afforded that God is blessing him and his people, and their prayer that a pure Gospel may be long preached within the walls and many souls brought to experience the saving efficacy of the truth. Notice was given of a purpose to elect a fourth professor in the Presbyterian College, Halifax. In addition to the transaction of ordinary business some of the items of which are given above, Conferences were held, one on Monday evening on the State of Religion, one on Tuesday afternoon on Systematic Benevolence and Temperance, followed by an address by Mr. McInnes on "District Prayer Meetings, their importance and efficacy," and one on Tuesday evening on Sabbath Observance and Sabbath Schools. Next meeting was appointed to be held in Chalmers church, Guelph, on Tuesday, 21st May, at 10.30 o'clock, for noon.

Presbytery of Maitland.

This Presbytery met at Wingham March, 19th, Rev. R. Fairbairn, B.A., Moderator, Rev. R. S. G. Anderson, M.A., B.D., Clerk pro tem. Revs. A. Stevenson, Hamilton, and Gloag were invited to sit as corresponding members. The following were appointed commissioners to the General Assembly to meet in London, Ont., second Wednesday in June next. Revs. J. Malcolm, D. R. MacRae, D. Forrest, A. Southerland, D. Millar, and elders James Italgarno, James Wylie, John S. Macdonald, M.P.P., William Henderson. It was agreed that \$150 be asked from the Augmentation Committee for Pine River congregation. Rev. J. L. Murray was nominated Moderator of the Synod of Hamilton and London to meet at Woodstock on third Monday in April next. Rev. J. Malcolm and Mr. Gardiner were appointed members of Synod's Committee on bills and overtures. Reports on Temperance, State of Religion and Sabbath Observance were received and adopted. The Presbytery instruct ministers to preach a sermon on Sabbath Observance on the first Sabbath in May and invite ministers of other denominations to do the same.

Rev. Mr. Murray was appointed Convener of Home Mission Committee. Hurch congregation asks one-third supply from Probationers Committee for next quarter, Gaelic if possible. The Presbyterial W.F.M.S.'s annual report was read by Rev. A. MacKay. The following motion was moved by Rev. A. McNab, seconded by Mr. H. D. Henderson and carried unanimously. That having heard the annual report of the W.F.M.S., we desire to express our gratification at the satisfactory results of their self-denying labors during the past year as well as at the superior spiritual tone prevailing the report, and that we commend their work of faith and labor of love to the prayerful and sympathetic consideration of the Church at large. The Presbytery adjourned to meet again at Wingham on May 21st, at 11.30 a.m.—JOHN MCNAB, Clerk.

Presbytery of Victoria.

The ordinary March meeting of the Presbytery was held in St. Andrew's church, Nanaimo, on the 5th ult with a large attendance of members. The greater part of the time was taken up with the consideration of the Home Mission report for the past half year, and making arrangements for future work. Reports from mission fields showed full supply and considerable progress during the past year. Plans were adopted for the supply of all the old fields and one new one on three island in the Gulf of Georgia, Denman, Hornby and Gobeals. Owing to the absence of the Convener, consideration of the work among the Indians and Chinese was deferred until a meeting of the Presbytery at the beginning of May. Among additional items of business and general interest the following may be noted: Mr. R. G. Murison's term of appointment to St. Columbia, Knox church and Cedar Hill, expiring in April, it was agreed at his request to grant him the usual Presbyterial certificate, and make application to have his name placed on the probationers list whenever he may desire, and recognizing his valuable services. Mr. Murison intends visiting Britain during the summer. A call was presented from the congregation of Carnox addressed to Mr. Alex. Tait, who has been in charge for the past eighteen months, with promise toward stipend of \$800 and a manse, and application was made for a grant of \$200 from the augmentation fund. The call was sustained and the induction appointed to take place on the 15th of April, Mr. D. A. MacRae to preside, Mr. D. McIntyre to preach, Mr. D. A. MacRae to address the minister, and Mr. T. H. Rogers the congregation. Mr. Tait, who was present intimating his acceptance of the call. Proposed changes in the constitution of St. Andrew's congregation, Victoria, were ratified. An application for a loan of \$700 from the congregation of Union towards church erection was recommended to the favorable consideration of the Board of the Church and Manse Building Fund. Reports from Standing Committees were presented discussed and adopted, and ordered to be transmitted to the Convener of the Synod's Committee on the same subjects. The following Commissioners to the next General Assembly were appointed. Dr. Campbell, Messrs. D. A. MacRae and D. MacRae ministers and Messrs. Thornton Fell, and T. M. Henderson, Victoria, and Mr. Copeland, Collingwood, Ont., elders. The next ordinary meeting was appointed to be held in St. Andrew's church, Victoria, on the first Tuesday in September next.—D. MACRAE, Clerk.

Presbytery of Algoma.

A meeting of the Presbytery of Algoma was held at Bruce Mines on the 15th, 18th, and 19th March. Rev. J. Rennie, Moderator, preached a sermon at the opening on "Christian Missions," extracts of which he was requested to publish in the Church papers. Rev. W. C. Armstrong, Ph. D., from the Guelph Presbytery was welcomed

as a member of the court, having received a two years appointment as ordained missionary to Thessalou. Mr. Samuel Kerr, Sr., was granted the standing of Catechist upon duo examination. The managers of the Tarbitt congregation were permitted to raise a loan of \$300 on the manse property. A petition from the Gaelic speaking portion of the same congregation asking for Gaelic services was received and the petitioners assured that the utmost would be done by the Presbytery to meet their wishes, consistent with justice to all concerned. The church site for Kirkwood and Little Rapids was located at or near the south end of the bridge north of the Little Rapids village. The resignation of Rev. W. E. Wallace, B.A., pastor of the Little Current congregation, having been presented and considered from every point of view, it was resolved on motion of Rev. W. A. Duncan and the clerk that this Presbytery regrets to find it necessary to accept the resignation and desire to express their very high estimation of his services as pastor of the Little Current congregation for the past five years, of his uniform kindness in all his relations to this Presbytery and of his readiness at all times to do anything in his power for the extension of the Redeemer's cause and that while we regret his departure, for causes beyond his control, we trust the Great King and Head of the Church may in the near future open up to him another field of labor where his services may be still further owned and blessed by our common Master. Mr. Rennie was appointed to preach, the pulpit being vacant on the first Sabbath in June, and to secure suitable supply for the summer. Messrs. Findlay, Rennie, MacGillivray and Rondeau were appointed as a committee to manage the Church and Manse Building Fund of the Presbytery. The reports of the several standing committees were presented and appropriately dealt with. The following were chosen commissioners to the next General Assembly. Ministers, Messrs. W. A. Duncan, D. H. MacLennan, J. L. Robertson, Elders, John McKay, T. J. Patten, David Dickson. The Rev. Dr. Robertson, Superintendent of Home Missions in the North West, was nominated as Moderator of the next General Assembly. In addition to the very valuable assistance rendered by the Students' Missionary Society of Knox College, the Presbytery gladly welcomes for the coming summer the expected help from the corresponding societies of Montreal and Queen's College. A standing committee on augmentation was appointed, consisting of Messrs. Findlay, Rennie and MacLennan. The Presbytery adjourned at noon, Friday, to meet next September at Richard's Landing, St. Joseph's Island.—T. K. MACGILLIVRAY, Clerk.

Presbytery of St. John.

At the meeting of this Presbytery reports to Assembly committees were attended to. Congregations are enjoined to send in their reports on the State of Religion as early as possible after the first of the year. The superintendent of Home Missions is to report as to the state of religion in the mission fields. Family religion is to be urged on the attention of the people. It was agreed to apply for grants in aid of houses. \$150. Chipman, \$150. Westport, \$200. Greenfield, \$200. Colons, \$150. S. Richmond, \$200. Hampton, \$100. Naranco \$200. Glassville, \$200. and Kincardine, \$200. The report on statistics showed 129 churches, 3,021 families, 3,000 communicants, \$29,688 had been paid in salaries, \$5,341 had been paid to schemes of the church, \$4,585 had been paid to other purposes, and a total amount of \$65,880 had been contributed for all purposes during the year. Mr. McNeil reported for the executor of the will of the late Robert Connors of St. Francis, that provision to the extent of \$1,200 is made for the completion of the church now in course of construction there, and for the gift of church and lot to the Presbytery. The

Presbytery expressed its gratification at hearing the report and its appreciation of the great interest of the late Mr. Connors, shown not only by his generous assistance of our missionaries during his life, but by the liberal bequest of which the Presbytery has now heard. Agreed to certify Mr. Harold Clark a student to Dalhousie, belonging to St. Stephen, for employment in the mission field. Mr. Hawley's resignation was accepted and Mr. A. A. McKenzie was appointed to declare the pulpit vacant. Milltown applied to have Mr. Hawley appointed as ordained missionary to labour in their church. The Presbytery made the appointment. Mr. Whiteside was appointed moderator of the session of Richmond, and Mr. Hawley of St. James session. The Presbytery agreed to nominate Mr. R. A. Falconer for the professorship in the Presbyterian College, Halifax. A circular was read from the Presbytery of Glengarry, intimating that Mr. W. Russell had been suspended for contumacy and deprived of his license to preach the gospel. Mr. McNeil was granted two months leave of absence or more if necessary. Adjourned to meet on Tuesday, May 7, at 10 a.m., in St. Andrew's church, St. John.

Presbytery of London.

This Presbytery met in First Presbyterian church, London, on the 12th ult., Rev. Alex. Miller, moderator, and was duly constituted. The attendance was large—nearly all the clerical members being present. On motion of D. Proudfoot, duly seconded, Mr. George Sutherland was appointed moderator for the next six months, and Mr. Cook was appointed clerk *pro tem*. The following were appointed commissioners to the General Assembly: Messrs. D. Proudfoot, Hugh Brown, J. A. McDonald, J. H. Courtenay, John M. Munro, W. J. Clark, Alex. Henderson, and John Currie, ministers; Alex. Fraser, Adam Nicoll, James Shields, D. K. McKenzie, Alex. McPherson, J. Mitchell, Neil Love, John McIntyre, elders. Mr. Henderson, convener of Home Mission, asked and obtained permission to secure the services of Mr. Graham, student, for North Ekfrid station during the summer months. At Mr. Falling's own request his resignation of the pastoral charge of St. James church, was allowed to lie on the table indefinitely. Mr. Cook, as convener of the Committee on the State of Religion, submitted a programme for the May meeting Conference. It was agreed to consider the programme *seriatim*. It was also agreed that it be printed and be sent to Sessions and managers. Mr. Talling gave in the report of the Committee on Prison Reform. The report was adopted. A call from Thamesford, in favor of Mr. Wilson, of Dutton, was presented by Mr. Cook. On motion duly made and seconded the call was sustained; but in view of Mr. Wilson's intimation of declining to consider it, the Presbytery agreed that it be laid aside, and leave given to moderate again, when the congregation is prepared to do so. Mr. Henderson asked and obtained leave to give in the Home Mission report at the adjourned meeting on 4th April. Intimation having been received that the Presbytery of Toronto had granted the translation of Mr. James G. Stewart, it was agreed that Mr. Stewart's induction should take place in Knox church, London South, on Thursday the 4th April, at 7.30 p.m., the moderator of Presbytery to preside, Mr. Anderson to preach, Mr. J. Currie to address the minister, and Mr. Clark the congregation. Deputations to augmented charges reported their diligence in visiting those charges. The reports were received, and the Presbytery agreed to make application to the Augmentation Committee in accordance with the same. A paper was read containing questions in connection with the Probationer's Scheme. The Presbytery answered a number of questions, and gave authority to the moderator to answer others requiring an examination of the Presbytery roll, and return those answers to the Clerk of Assembly. A telegram having been received from the Lindsay Presbytery intimating that they had agreed to Mr. Johnstone's translation, the Presbytery appointed Mr. Johnstone's induction to take place in St. Andrew's church, on Friday, 12th

April, at 3 p.m. The Moderator of Presbytery to preside, Mr. J. G. Stewart to preach, Mr. Sawers to address the minister, and Mr. J. A. McDonald the congregation. The Presbytery appointed next regular meeting to take place in First Presbyterian church, London, on the second Monday of May, at 7.30 p.m., and adjourned to meet in the same church on 4th April, at 11 a.m. The Presbytery closed with the benediction.—GEORGE SUTHERLAND, Clerk.

Presbytery of Superior.

The Presbytery of Superior met in St. Andrew's church, Fort William, on the 12th ult., at 10 a.m. Members present were Messrs. R. Nairn, moderator, W. McK. Omand, S. C. Murray, R. Sturgeon and W. L. H. Rowand, ministers; and Mr. J. A. Stewart, elder. Mr. Nairn called on the court to appoint a new moderator, as his term of office had expired. On motion of Mr. Rowand, Mr. Omand was appointed moderator for the ensuing six months. Mr. Murray reported for the committee appointed to purchase books and inaugurate the circulating library scheme, stating that they had selected and purchased a number of volumes, which would be in the hands of the members of the Presbytery in a few days. He also indicated the way in which these books would circulate. On motion of Mr. Rowand, the report was received and adopted. On motion of Mr. Nairn it was agreed that the next regular meeting of the Presbytery be held at Keewatin on the Tuesday immediately preceding the meeting of synodical home mission committee at Winnipeg. It was moved by Mr. Rowand, seconded by Mr. Nairn, and agreed to unanimously, that Rev. Dr. Robertson be nominated by this Presbytery for the position of Moderator of General Assembly. Rev. S. C. Murray, of Port Arthur, and Mr. W. A. Mather, of Keewatin, were appointed commissioners to the General Assembly. The reports from the General Assembly were taken up and considered. It was agreed that we do not approve of the first remit, having reference to the graduating students and ministers from other churches giving one year's service in the mission field. On motion of Mr. Murray it was agreed that we do not approve of the remit ament aged and infirm ministers' fund. The remit on amalgamation of certain committees was considered and on motion of Mr. Murray it was agreed that we do not approve of the remit as it stands; we desire that the General Assembly retain a separate committee on temperance. Mr. Murray reported for the home mission committee, giving estimated requirements for the ensuing six months, and recommendations in regard to supply of missionaries for the various missions within bounds. On motion of Mr. Rowand the report was received and adopted. Mr. Nairn reported for the committee appointed to examine the proposed Book of Praise, recommending that the Presbytery express approval of the resolutions passed by the General Assembly. On motion of Mr. Murray, duly seconded the report was received and adopted. It was agreed on motion of Mr. Nairn, that the sessions within bounds be instructed to send up their records at the March meeting for examination. Messrs. Omand and Nairn were appointed to examine the Fort William session record and Mr. Rowand was appointed to examine the record of Port Arthur session. These committees subsequently reported that the records of session at Port Arthur and Fort William had been neatly and carefully kept. Mr. Murray was appointed to dispense sacraments at Fort Francis and Mr. Omand at Ignace. Mr. Omand made a statement in regard to Manitoba College, and urged the claims of that institution on the members of the Presbytery. Mr. Murray also spoke on the subject of augmentation, advocating its claims. Mr. Nairn submitted the report on systematic beneficence, indicating the methods in use in the various congregations of the Presbytery for raising money, and making the following recommendations: (1) That suitable literature on this subject be prepared and distributed amongst members and adherents of the churches; (2) That pastors

preach during the year on that subject; (3) That the Presbytery recommend the managing boards of individual congregations to meet once a month and consider finances of congregation; (4) In order that monies raised for the Schemes of the Church may be increased and more equitably apportioned, a general missionary society be established in each congregation, and that session assume general oversight of the distribution of money. The report was received and the recommendations considered *seriatim* and adopted. Mr. J. A. Stewart submitted an excellent report on Sabbath Observance, indicating the more flagrant forms of Sabbath violation, and suggesting remedies. The report was received and adopted. The Presbytery then adjourned to meet in Keewatin in September.—W. L. H. ROWAND, Clerk.

In a recent issue of the Brantford Courier is this tribute to that admirable institution of learning, the Young Ladies' College at Brantford: "Yesterday Rev. Dr. Fletcher, of Hamilton, as visitor representing the Synod of Hamilton and London, and Rev. John Neil, of Toronto, representing the Synod of Toronto and Kingston, spent the day at the Ladies' College, examining the various classes in order to report to their respective Synods. The classes in history (taught by Mrs. Rolls, Lady Principal), in mathematics (Miss Oughtred), English literature (Miss Macdonald), French (Miss Balet), and Latin (Miss Oughtred), were heard and examined by the rev. gentlemen, after which the pupils met in the drawing-room, where pianoforte and vocal solos, quartettes and elocutionary readings were given by Misses Snider, McCulloch, Howe, Wisner, Wilkes, Crompton, Campbell and Jackson. Dr. Cochrane, at the close, referred to the standing of the college and the work and attendance of the year, after which Dr. Fletcher and Mr. Neil gave brief addresses, eulogizing the exceptionally high standard reached by the pupils in all the branches they had examined. They know by report the solid education of the Brantford Ladies College, and expected much, but what they had seen and heard far exceeded their expectations. Mrs. Rolls and her efficient staff received well merited praises at their hands, for the thorough grounding of their classes in the several departments under their charge."

The following interesting facts regarding the new church recently opened at Acton, have been sent by a valued correspondent. The church has been opened in their jubilee year, the congregation having been organized in 1845. The church was opened free of debt, and with a surplus at the credit of the building fund, and with the old church and site as unencumbered assets. Since the pastor, Rev. J. W. Rac, was inducted to the charge, in 1857, a new manse costing about \$3,000 has been built, the old manse bringing \$1,900. The present value of the church property is estimated at about \$13,000. This is a record most creditable to the pastor and people. It is a most suggestive record indeed, and one which ought to be widely emulated. A brief description of the church is here given: The superstructure is veneered with pressed brick and rests upon a stone foundation. The exterior appearance is of a neat substantial character with semicircular arches, front and side gables, and ornamental turret and slated roofs. The height is about 60 feet above the sidewalk. The extreme length of the building is 92 feet and the extreme width 60 feet. The auditorium is 52x35 feet, with transepts adding 10 feet on each side, and a choir recess under an elliptical arch, 18 feet wide and 10 feet deep, behind the pulpit. The Sabbath school and lecture room 34x27 feet, is so placed as to be available as an annex to the auditorium on special occasions by opening four pairs of doors directly opposite the pulpit. Over the lecture room and extending across the auditorium is a deep gallery. The auditorium with gallery will comfortably seat over 600 persons, and with a little crowding and the use of the lecture room accommodation can be given to over 1,000 persons. The pews are arranged in the modern semicircular form.

THE CHURCH ABROAD.

Rev. James Forbes MacIntosh of Logie Easter died in Australia on 8th January.

The Rev J. Monro Gibson D.D., has commenced a series of addresses to young people in Trinity Church, Newcastle.

Rev. David Beatt of Belmont-street church, Aberdeen, is about to receive the degree of D.D., from St. Andrews university.

Manchester presbytery by 19 votes to 10 has approved of the proposed transfer of the college from London to Cambridge.

£5,900 was bequeathed to religious and benevolent institutions by Mr. Richard Stobo, Glasgow.

Rev. John Hamilton Howson, who was for thirty-seven years minister at Dirleton, died at Musselburgh on 9th inst. at the age of seventy-eight.

Rev. Adam Gunn, M.A., Darness, was married on 5th inst. to Miss Mary Munro Mackenzie, second daughter of Rev. Donald Mackenzie of Farr.

Rev. A. Williamson, F.S.A. of West St. Giles's Edinburgh, is engaged on a sketch of the history of Peebles during the last 130 years.

Busby annual accounts show a membership of 335, and total contributions of £275, of which £180 was for missionary and benevolent purposes.

Rev. David Pirret, who is retiring from the charge of Burnbank congregation, Glasgow, has been voted by it a sum of £1,000.

Rev. Neil Macleod, senior minister of Newport, is about to receive the degree of D.D., from St. Andrews university. He took the degree of M.A. at Edinburgh university at the age of seventeen.

The degree of D.D. is about to be conferred by St. Andrews university on Rev. P. Lorimer Burr of Lundie and Fowlis and Rev. John Glasse of Old Greyfriars, Edinburgh.

The income last year of the Woman's Association for Foreign missions was £1,618, a decrease of £11 on the previous year's. Fifty years ago when the association was started the amount was £100.3

It is proposed to present a portrait of Rev. Principal Douglas to Glasgow college as a fitting companion to the portrait of the late Principal Fairbairn in the common hall. The artist is Mr. E. Sherwood Calvert, Glasgow.

The death has taken place of Mrs. Erskine Wemyss, widow of Mr. James Hay Erskine Wemyss of Wemyss, a lady of great force of character and of some literary ability, and held in special esteem in the Fifeshire parish where she had her home. She was a granddaughter of William IV.

So convinced were the authorities at one time that Europeans could not live in India without alcoholic stimulants, that they actually prohibited the formation of temperance societies among the soldiers. The theory is now altogether changed, and the English soldiers in India to-day include no fewer than 20,000 total abstainers.

Like Dr. Stalker and Dr. Denney, Rev. Robert S. Simpson, Tarriff, has intimated that he cannot hold out any hope of accepting the call proposed to be addressed to him by the congregation of the High church, Edinburgh, to be colleague and successor to Dr. Walter O. Smith.

Rev. J. H. Mackay, late of the New Hebrides, is supplying the pulpit at Prhran, Australia during the holiday of Rev. W. S. Rolland.

The Jewish Mission Committee acknowledge receipt of £125 from the United Presbyterian Church, and £100 from Mrs. Christian Lamb towards the funds of the Mission.

The Rev. Dr. Richard Glover, of Bristol, and the Rev. Dr. A. B. Mackay, of Montreal, are amongst the contributors to the "Old Students' Prize," organised in connection with the recent College jubilee to aid the College Library Endowment Fund of £1,000.

REV. ALFRED FOWLER, B. A., recently closed a successful series of evangelistic services at Collingwood, Ont. During the past two years Mr. Fowler has laboured in various parts of the North West and Ontario, and his work and methods of conducting services is highly spoken of where he has been.

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NOTICE

The Synod of British Columbia will meet in St. Andrew's Church, Nanaimo, B.C., on the first Wednesday in May, at 8 p.m. Presbytery Clerks will please place their rolls and other papers in the hands of the Moderator of Synod.

WALTER R. ROSS, Synod Clerk.

Donald, B. C., April 1st, 1895.



SOULANGES CANAL.

Notice to Manufacturers of and Dealers in Portland Cement.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Portland Cement," will be received at this office up to noon on Tuesday, 30th April, 1895, for the supply and delivery of 35,000 barrels, or any portion thereof, of Portland Cement. Specifications and forms of Tender can be obtained by the parties tendering at the office of the Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for 5 per cent of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
J. H. BALDWINSON, Secretary.
Dept. of Railways and Canals,
Ottawa, April 5th, 1895.

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Hope,

Cold Earth feels thy embrace;
Snow's mantle leaves the mountain's slope—
The rivers run a race:
Who'll be the first to kiss the sea?
Bold mountain-torrents said,
As, through the valleys bounding free,
They rush to Ocean's bed.

Welcome, glad Spring! with boisterous
mirth,

The Winds sing songs so loud,
That Nature wakes to view the earth,
Rain melts her snowy shroud
And then, from out the teeming soil,
The sun draws forth the flowers,
To smile upon the sons of toil,
And cheer their busy hours!

Welcome, glad Spring! the children say,
As to the fields they run,

To gather early flowers in May,
And bask beneath her sun!
The wooing birds sing as they build
Their cozy nests on high,
While fleecy clouds sail lazily
Across yon azure sky!

Welcome, glad Spring! old age again—
Slow marching to the tomb—

Once more revives from cold and pain,
Takes on a passing bloom:
Like yonder oak upon the plain,
Grim, gnarled, old, and bare,
With Spring's green leaves looks young
again,
And in old age looks fair!

Welcome, glad Spring!—eternal Spring!

The Christian's hope and joy;
Earth gladly hears Heaven's echoes ring.
"Pleasures without alloy"
We are the planting of the Lord,
The seedlings of His care;
To be transplanted by His Word
To bloom for ever there!

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Synod of Toronto and Kingston

The Synod of Toronto and Kingston will
meet in St. Andrew's church, Orangerie, on
Monday, 13th May, 1894, at 8 p.m. for
Conference, and on Tuesday, 14th May, at 8
p.m. for Business.

The Committee on Bills and Overtures will
meet in the church at 4 p.m. on 14th May.
All papers, intended for Synod, should be
in the hands of the Clerk, at least ten days
before the date of meeting.

Members and others, who have to attend
Synod, will obtain Standard Certificates from
the Station Agents, which will entitle them
to reduced rates on their return, after they
have been signed by the Clerk.

JOHN GRAY, Synod Clerk.

Ottawa, 6th April, 1893.

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